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The WAY to the

# SABBATH OF REST.

*Edward* OR THE *Parish*

*Soul's Progress in the Work*

OF THE

# NEW-BIRTH.

WITH

Two Discourses of the Author never before Printed *viz.*  
The Journeys of the Children of *Israel*, as in their  
Names and historical Passages, they comprise the  
great and gradual Work of Regeneration:

A N D

A Treatise of extraordinary divine Dispensations,  
under the *Jewish* and Gospel Administrations.

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By Mr. THOMAS BROMLEY.

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To which are added

A Discourse on Mistakes concerning Religion, Enthusiafm, Experiences &c. By *Thomas Hartley* Rector  
of *Winwick*.

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L O N D O N Printed.

GERMANTOWN Reprinted and sold by *Christopher Sower*,  
Also sold by *Solomon Fussell* and *Jonathan Zane* in  
*Philadelphia*. 1759.

## Advertisement to the *Reader*.

**T**HE following Treatises of Mr. *Thomas Bromley*, except the first, (which was published a second Time in 1692, with a short Information to the Reader, which here follows) have hitherto been conceal'd in Manuscript ; and are now printed at the Request of some of his Friends, and several Others, who having read his *Sabbath of Rest*, (which hath been translated into the *German* and *Low-Dutch*) desired to peruse his other Writings, which has induced those that were intrusted with the Copies to commit them to the Press, for the Use and Edification of Many.

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THE  
PUBLISHER  
TO THE  
READER.

*Christian Reader !*

THE following practical and experimental Treatise of the *New - Birth*, was written and publish'd by the Author in his Youth, about forty Years since ; and having been long out of Print, and desired by Many, has put those who are entrusted with his Writings, to communicate it to the Publick a second Time, with some Alterations and Amendments, by the Authors own Hand, to prevent any Occasion of Offence or Mistake. And forasmuch as it hath pleased the Lord, to take his Servant up into that *Rest*, whereof so many Years ago he had given him so ravishing a *Pisgah* Sight, (as will in Part appear from the following Sheets) it has been the Desire of many of his Friends (to whom his Memory is and ever shall be most sweet and precious) that this Discourse

A 2

might .

might be usher'd in with a short Account concerning him and some of his last Moments, till a fuller Relation of his holy Life be prepared for publick View, which is a Thing much desired by Many ; to the End, that so faintlike and exemplary a Life might serve for a Copy and Encouragement of the godly, and for the Reclaiming and Converting of the Wicked and profane in these Dregs of Time, wherein we have so great a Scarcity of such Examples, and in which true *Religion* and the *Fear of God* seem to have left the *Earth*. But in the mean Time, till Some or Other undertake this Task, be pleased *Reader*, to accept of these short Hints, concerning the *Instrument*, by whom our good God has been pleased to reach forth the following Truths and Directions, in the *Way and Progress to the new Birth* (that Land of Rest and Peace) unto thee, and all those, who have *Ears to hear what the Spirit saith to the Churches*.

Mr. *Thomas Bromley* was born at *Upton* upon *Severn* in *Worcester-shire*, of an ancient and honourable Family, according to the Worlds Account. (But methinks in mentioning this, I sink below the Subject I am speaking of ; for what's this to One, who by his better Birth was a Son and Heir of God, and Coheir with the King of Kings, and Lord of Lords, the holy and ever blessed *Jesus* ?) He was in his younger Years religiously educated, and after he had gone through the Learning of the Schools, became a Member of *All-Souls College* in *Oxford*, where God was pleased to reveal

his Son in him, and to make great and glorious Discoveries of himself unto him, such, as it may be, should they be here related, Some would scarce be able to understand or to bear. And from that Time forwards the *supreme Love* having ravish'd his Heart with his all - surpassing Beauty, became a Vail to his Eyes, keeping him from beholding Vanity, or lusting after it ; and he began in Return of this special divine Grace and Favour, wholly to dedicate himself to his Service from his Youth ; and parting with all, and denying himself, became a faithful Follower and Disciple of his great Lord and Master *Jesus*, and a true Minister of the Gospel, *not of the Letter, but of the Spirit, one that needed not to be ashamed, rightly dividing the Word of Truth*

But having spoke a few Words of the *Rising* of this *bright Star*, I must next lead you to it's *Setting*, passing by it's whole Course ; he therefore having thus for many Years *walked with God*, the LORD was pleased ( before he took him to himself ) to exercise him with a long continued Weakness, which yet did not hinder him from exercising the Functions of an Evangelical Preacher. About three Weeks before his Departure, he preach'd his last Sermon from these Words, *Acts 14 : 22.* the latter Part of the Verse : *That we must through much Tribulation enter into the Kingdom of God ;* from whence he took Occasion to discourse not only concerning the *outward*, but more especially concerning the *great inward spiritual Sufferings and Combats of Gods People*. After this Sermon he grew so weak, that he

could not preach, and but seldom pray in the Family : Yet at sometimes when he felt the Power of God upon him, he would have them call'd into his Chamber, and would pray with great Fervency and Strength of Voice, as if he had been in perfect Health. During this Time ( for his *Setting* was of one Piece with his *Rising* and *whole Course* ) he gave many holy Exhortations to those that came to visit him, and would often say : *He could take Delight in nothing but God, as having been dead to the World these many Years.* He declar'd to a familiar Friend of his more than once : *That except the Lord would be pleas'd to restore him to such a degree of Health, that he might preach the Gospel, and so help to edify the Church of God, he had rather ( if he might choose for himself ) die than live ; for he knew whither he should go, viz. to God and Christ, and all the blessed Angels, &c. But that he resign'd.* And would often say : *That he lived in the Will of God.* He was observed to be much introverted and exercised in mental Prayer, or Prayer of Silence ; and when he heard too much talk in his Chamber, he would say : *Be silent, be silent ; for Silence and Stillness is best.*

He had one Evening ( being about ten Days before he died ) such a mighty Power of God upon him, as many Years ago he had experienced in the Company and Communion of his special spiritual Friends, so that having call'd some dear Friends up to his *Chamber*, he broke forth into singing and praising of God, to the great Joy, Comfort and Refreshment of all that heard him ; and so likewise

likewise did about four or five Days before his Decease. Sometime before this, he discours'd to some Friends of the *Difficulty of Salvation, which was not to be secur'd but by giving our Hearts wholly up to God, without any Reserve whatsoever.* And then mentioned the great *Love* he had to *Souls*, and desire that they might not miss of *Salvation*; and testified his *universal Charity* to all that fear'd God, of what Persuasion or Division soever.

The Day before he died, some Friends being come some Miles to visit him, he with great Earnestness and Demonstration of Truth discours'd to them of God, of the *Immortality of the Soul, the Excellency of the holy Scriptures, and how much those who profess to believe the Christian Doctrines, are bound to live a holy Life*: And so gave a short, but powerfull *Exhortation to Holiness, as the only Way to Happiness.* And then said: *I have Peace of Conscience, I have lived up to my Light, and loved God above all Things.* And at another Time he said to two intimate Friends: *I have Peace of Conscience, I have walk'd with God, tho, I have made no Noise in the World.*

The same Day he died (which was on *Easter-Monday, April 13<sup>th</sup>, 1691.*) he often cryed: *Come, Lord Jesus! Come quickly! O when! When!* And one Time he said: *My Lord! My Rock! And my strong Habitation!* Which Words came from him with great Power. The last Words that ever he spoke, were: *Watch, watch*; whereupon he fell into a sweet Slumber for an Hour, and departed;

thus truly falling asleep in Him, to whom, for whom and in whom he had lived, to whom be Glory and Praise for ever and ever.

This was the End, *Reader*, of that precious *Saint*, who from the Light and Grace of God conferr'd upon him, pen'd the following *Treatise*; concerning which I shall not need to add any Thing further, seeing the following *Advertisement* of the Author gives a full Account of the Design and Usefulness thereof. The *Paraphrase* in Verse upon the 13 Chap. of the first to the *Corinthians*, (printed at the End of the *Treatise*) being found amongst the Authors loose Papers, was thought fit to be publish'd herewith, because it expresseth much of his Spirit and Temper.

But I must conclude after that I have inform'd the *Reader*, that the Author has left several other excellent spiritual Discourses behind him, which if this be well received, are intended to be made publick for the Use of the Church in her present Wilderness Condition. The great and glorious God, who hath given this *Seed* to the *Sower*, make it with all Fruitfulness to spring up in the Hearts of All that are of good Will to the Regeneration in *Christ Jesus*, Amen.



A N  
A D V E R T I S E M E N T  
F R O M T H E  
A U T H O R.

To all that shall read this following  
Discourse.

*I Have written this experimental Discourse of the New-Birth, not for the Wise and Rich, who think they see, and enjoy enough, but for the Poor in Spirit, who enquiring the Way to Zion, are sensible of their Defects, and breath after a Supply. Let none then come with Prejudice; for that will give a false Tincture to the Eye of the Mind, and prevent the Sight of Truth, by a Prepossession that 'tis Error. If any have attained, and enjoy as much, or more than is here expressed, let them bless God for his Goodness, both to themselves and me: If not, let them not be ashamed to learn and practise more than they have already; for, teach a wise Man, and he will be yet wiser. Prov. 9, 9. And 'tis no diminishing of Esteem, to grow in true Knowledge, or Disparagement of Age, to gain Wisdom from those that are young; because true Wisdom is the Gift of God, who is no Respector of Persons, bestowing his Gifts on whom he pleaseth. But think not, I have here chalked out a Way for every one to walk in; for I have only wrote my own Experience: And I know there may be great Variety in Gods Works upon Souls, so that none are to be confined to one*

*exact Path; though all are to be informed, that we must turn, and become as little Children, and be wholly dead with Christ, before we can be as the Angels in the Resurrection, delighting our selves in the Light and Life of Eternity: Therefore the perfect Death should be aimed at by all; for nothing less can fit us for Glory: For, how can any Imperfection enter there, where is nothing but Perfection? or any Thing of Darknes dwell with him, who is Light, and in whom there is no Darknes at all? 'Tis true: Many (from mistaking that Principle, of Gods being the Root of all Things) have endeavoured to reconcile Light and Darknes, Good and Evil, Flesh and Spirit, Christ and Belial; and so to laugh all Mortification and Self-denial out of the Church. But alas! What have the Practices and Notions of Such ended in, but Shame and Confusion of Face? For they have sowed to the Wind, and reaped the Whirl-wind, grasped at an imaginary Heaven and Perfection; but have fallen like Lucifer into Hell and palpable Darknes, having like foolish Virgins spent their Oyl, and received Poyson in their Lamps, and so made themselves unfit to meet and entertain the Bridegroom. Others there are, who come forth in such outward Strictness and Severity, as they are ready to judge all that are not in their peculiar Mode and Form; and so refuse Communion with Some, who have attained much further in the true Death and Resurrection [and are more acquainted with the Renewal of Gods Image, and the State of Restoration] than themselves. And there be many others, who though not owning the first Sort, and much disgusting the last, yet give themselves too much to earthly Indulgences, under the Notion of christian Liberty, and so make no real Progress in the Change of their Souls. Some of which are cheated with false Notions of their being in Christ; and others of them with sublime Apprehensions of false imaginary Deaths and Ways of Self-denial, which they much feed upon, instead of that Death and Cross, which should work their Spirits and Natures out of Flesh into the true spiritual*

al divine Image. There are another Sort, who are too much offended at Forms, and all usual Ways of enjoying and speaking of God, decrying them as Cheats and empty Things, though they be used never so spiritually and advantageously to those that appear in them; which is a great Mistake, flowing from Ignorance and the Want of a clear Sight, which could not so confine the great and infinite Jehovah within the Limits of no Forms, and exclude him from appearing and working in and through Forms; being it is at his own Pleasure, to shew himself how, and in what he pleaseth. But lastly, a great Part of those that profess Religion, are such who rest too much upon the first Work of Regeneration, and too much eye their first Change, afterward running in a Circle of Duties and Performances, without making that Progress and Growth towards Perfection, which the frequent Exhortations and Examples of the holy Scriptures call and incite us to. Now the Work of Regeneration, renewing both the Will and Understanding, will bring those who persevere in it, to a clear Sight of the forementioned Mistakes; by which they will be able to discern betwixt Light and Darkeness, (Chaff and Wheat) and come to own the good Seed in all, and endeavour by walking according to the royal Law of Love and Charity, to cherish it. Now this Law of Love is the Rule of Perfection, being the Scope and End of a Christians Progress, a true Conformity to which makes us like God, who is Love, and delights to impress his own eternal Character of Love upon his Children, who are nearer to, or farther from Perfection, as they partake more or less of this essential Love, which is the Spirit and Life of Christianity; without which all Duties and Observances are but as sounding Brass, and perishing Shadows: In which all have their Worth and Use. From the Dictates and Impulses of this Law, I have written this small Discourse, as believing it may be instrumental to undeceive Many, who are wandering in the Labyrinths of Error, yet seek the true Way; and to confirm, strengthen and direct Others, who  
are

*are making their Way through the Cross to the Crown of Life. And truly this Subject is of great Concernment to all, because all are capable of the New-Birth ; and none without it can ever be happy. To mistake this Work, is very dangerous, because it is the Passage to eternal Rest. The highest Heaven is situate in the large Plains of Eternity ; yet the Way to it is very narrow : At the Entrance the sharp Sword of Circumcision is placed ; on the left Hand there's a Gulf of Fire, on the right Hand a deep Water ; at the End there stands a Cherubin with a flaming Sword, whose Office is to cut off the Reliques of all Corruption from the Soul ; so that the least Grain of Selfishness or Flesh cannot enter into the Kingdom of Heaven. The Spirit of Man is totally to be inhabited by Christ : There's not one Weed to be left there. We are to be stript of all the Riches of corrupt Nature, before we can pass through the last Gate into the City. A naked Spirit quickly enters ; hence that of Christ : Blessed are the Poor in Spirit ; for theirs is the Kingdom of God. An empty Spirit God will fill : For God is Love, and delights ( through his Son ) to communicate of his own Fulness to all that can receive it. The Soul can not be emptyed, but through Regeneration ; not filled, if not first emptyed. We part with Darkness, Vanity and Lust ; We receive Light, Substance and Love. A complete Exchange brings complete Happiness. How few are willing to sell all for Christ ! How many Distinctions are created by Reason to avoid the Cross and Death of Christ ! But it is very dangerous to take up such Principles, that may indulge any Part of that which must be destroyed. It may make us fall short of Heaven, when we expect to enter into it. 'Tis far more safe to be too strict than too remiss : But the Mean is best ; which ( I believe ) is here somewhat clearly discovered.*

Farewell.

The Way to the

# SABBATH OF REST.

OR THE

## Souls Progress in the New-Birth.

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### CHAP. I.

1. *What Regeneration is, consider'd in its Beginning, Progress and End.* 2. *Its Definition.* 3. *The Beginning of it, mistaken by Many for the complete New-Birth.* 4. *The Danger of this Mistake.*

#### I.

**R**egeneration is absolutely necessary to Salvation, *John 3, 3.* Hence it greatly concerns us, to know its Nature and Operation ; how it is to be considered, either in it's Initiation, Progress or Consummation. As it is taken for the *Beginning* of the Work, it implies that first Change of the Soul, when in general the Frame of the Will is swayed to God and Heavenward. In it's *Progress*, 'tis the Growth and Motion of the Soul, from the Image of the Earthly toward the Image of the Heavenly. In its *End*, it is the Bringing forth of the perfect and complete Image of God in our Humanity, *1 Cor. 15, 49.* When we attain this, we are complete in Christ, wholly new born, *2 Cor. 5, 17.* and made fit to see and enjoy that eternal Kingdom, which hath been prepared for us from the Beginning of the World.

2. *Regeneration* then in it's full Latitude comprehends all three States, and may be thus defined : *It is that transforming quickning Work of Gods Spirit, which begins, carries on, and completes Gods Image in us.* And so it is taken

taken by Christ, *Matth.* 19, 28. where he promiseth twelve Thrones to his twelve Disciples, as Rewards for their Faithfulness in following him *en ta Palingenesia, in the Regeneration*; where it is expressed by an emphatical Note, insinuating the Fulness and Completeness of it, as there meant.

3. But in the ordinary Acceptation amongst professing Christians, 'tis used in the most restrained Sense for the first Change of the Soul, when the Bent of the Heart begins to be habitually carried toward God in Christ. And by what I have heard and seen from Most I have conversed with, I find too much Weight laid upon this first Work, as though it were the complete New-Birth, and that which might give sufficient Ground of Comfort, even to those who feel not the comfortable Growth of the inward Man towards Perfection.

4. Hence many rest upon their first supposed Conversion, and have a continual Eye to it, as a great Prop to their Souls, though they feel their Chariot - Wheels stand still, yea, go backward, and are in much more Deadness and Drowsiness of Spirit habitually, than when they first entred into the Work of the New-Birth. But certainly, this is dangerous, *Ezek.* 18, 24. and may much deceive the Spirits of many, by making them more eye what they were, than what they are, or may be, by pressing toward the Mark of perfect Union; for it stops their Motion, and hinders their Ascent toward Heaven, and their constant practising Conformity to the Death of Christ; by which Death only we pass out of the Fall, are fitted for Glory, and at Length attain the Crown of Life. *Rev.* 2, 10.

*Oh ! then take Heed of resting there,  
Where living Flesh brings deadly Fear,  
And casts the Soul on that sharp Reed,  
Which for a Cure will make it bleed.*

*Then*

Then stand not still, nor turn thine Eye  
Backward unto Mortality;  
But wing'd with Faith, move apace  
Forward in thy heavenly Race.

## CHAP. II.

1. The first Work in Regeneration is Conviction. 2. The Effects of this Conviction. 3. It drives the Soul to Christ, and so makes Way for the Revelation of himself to her. 4. The happy Fruits of this Revelation.

**H**AVING briefly shewed what I mean by *Regeneration*, I shall now proceed to it's actual Work, as it gradually discovers it's self in the Soul.

1. The first Appearance of it in the Heart is by (a) Conviction, through which the Soul comes to see its Corruption in the Darkneſs of the Understanding, the Vanity of Imagination, the Deluſion of the Will, (in embracing deſiled carnal Objects) and the irregular Motions of the Affections, running Earthward, like ſwift Torrents down a Precipice. In a Word, the Light of God ſhining into the Soul, gives it a View of it's ſad (b) Apoſtacy from it's primitive State, when it was created in the Image of God; whereas now it ſees itſelf in the Image of the Serpent, beſpattered with the Duſt of the Earth, cloathed with polluted Rags, wrapt up in Darkneſs and helliſh Confuſion, ſtained with the Poyſon of Sin, centred in the Fire of Gods (c) Wrath, dwelling in the Valley of the Shadow of Death, where Devils are it's Associates and Companions, pleaſing themſelves in the Pollutions and Stains of the Soul, as delighting to dwell in ſuch (d) Graves of Corruption.

2. Now when the Soul once beholds this, Oh how it

(a) Acts. 2, 37. (b) Eccleſ. 7, 29. (c) Ephes. 2, 3. (d) Job 14, 17.

it begins to be amazed ! How it wonders at it's self ! What Tumults begin to be raised in it ! What Earth-quakes discover themselves ! What a Monster it appears to it's self, when compared to the Righteousness, Holiness and Purity of God, expressed in the Image of his Law ! It sees, 'tis impossible in this State ever to enjoy God, or come near him ; for, *without Holiness no Man can see the Lord. Hebr. 12, 14.* Here it sees, 'tis eternally undone without the great Mercy and Compassion of God, not being ( *f* ) able to answer the strict Requirings of the Law, obliging to that which the Soul is not capable to perform, through the Presence and Strength of Corruption.

3. Here the Soul is driven to Christ, the only Mediator betwixt God and Man, who long waited for this Time, that so he might discover himself, having long stood in the midst of it ( *g* ) unknown and unregarded ; who upon the Melting of the Soul into Tears of Repentance, upon the Renouncing Flesh and Blood with all corrupt Objects, and upon the Opening of the Will ( in the Thirst and Desire of Faith ) enters ( *b* ) into the Heart, or rather shews himself to be there, by opposing Hell, by shedding abroad his holy Blood, to quench the Fire of Gods Wrath, and wash ( *i* ) the Soul from those sad Defilements it then lies under.

4. Here he quiets the Soul, gives the Wings of Faith to it, by which it flies above the Reach of despairing Fears, and by little and little enters into Peace and Stillness, and shrouds it's self in some Measure, from the awakened Storms of wrathful Terror. Now, so far as the Soul can get by Faith into Christ, so far it finds Ease, Refreshment and Peace, and a Cessation from the Sense of Guilt, with cherishing Belief of the present Pardon of Sin, as finding at such a Time no Stirring of the Will to that which had so endanger'd it before, by it's poy-

sonous

( *f* ) Rom. 3, 19. ( *g* ) Joh. 1, 26. ( *b* ) Rev. 3, 20. ( *i* ) 1 Joh. 1, 7



sonous Insinuations. Now therefore beginning to hate Evil as a Monster, and to love Christ as a Saviour, it feels the Effects of Christ's Mediation, by satisfying God's Justice, taking away the Enmity in the (*k*) Soul by the Blood of his Cross, by the Meltings of Love which it feels towards God, and sweet Refreshments it receives from him. Now it comes to be sensible how it hath resisted God's Love, Christ's Mercy, the Spirits Motions; how it hath given the Devil Interest in Christ's Tabernacle, and shut him out from his (*m*) own Possession. Hence flow Tears of Love and Soul-melting Groans, with the Mournings of the Turtle: Now it imbraces Jesus, weeps over him whom it hath pierced, and is wounded the more, the kinder he seems in Returns of Love, in Regard he was before so much disobliged by the Soul's Unkindness; now the Soul wants Ways of expressing Love, (*n*) overwhelmed with the Sense of Goodness. In this State it could die ten thousand Deaths, undergo any Thing in Requital to it's Saviour; all it's Motions and Expressions tend to advance Christ, to extol Him, and (*o*) predicate his unutterable Love, thinking nothing enough for Him, who thought not his own Life too much for it.

(*k*) Rom. 5, 10. (*m*) 1 Cor. 6, 20. (*n*) Cant. 2, 5. (*o*) Cant. 1, 2.

*O that the Soul would faithfully remain  
In this sweet Frame, until he comes again  
To waft her in his Chariot to that Throne,  
Where God and Man are in full Union:  
For Love doth pitch it's true Pavilion there;  
In other Places Love is mixt with Fear.*

## CHAP III.

1. *The State of the Soul under this Manifestation of Christ in her, further declared.* 2. *The Declining of this State.* 3. *The Reasons of it.* 4. *Means of Recovery from it.*

**W**<sup>1.</sup>Hen the Soul after it's Shakings attains this Settlement in Christ's Love, freely streaming towards it, usually 'tis much carried out in the Sight and Opening of free Grace, which for a Time strongly work upon it, and induce it to yield suitable Returns, in constant Obedience. And this is commonly a Season of much Joy and Refreshment; the Soul feeling that sensible Consolation, and divine Sweetness, that causes it to break forth into continual Praises and *Hallelujahs* to God. Now, as this flows from the lively Apprehension of God's Love in Christ, so likewise from the clear Sight of Christ in us, and of that mystical transcendent Union betwixt him and the inward Man; the Soul now beholding Him in the Ground and Centre of her own pure Humanity, (thence darting forth the Rays of Love upon her,) whom before she look'd upon, as at a Distance, without her, as only sitting at the right Hand of God in Heaven. Now whilst this Dispensation lasts, the Soul is in a ( *q* ) perpetual Spring and a Kind of delightful Paradise, bathing and delighting it self in the sweet ( *r* ) Fruition of Christ's Love, who in this Time expresseth much Kindness to it, and gives frequent Testimonies of his divine Presence.

2. But this Day seldom continues very long, and this Summer by little and little usually inclines toward an Autumn, in which the Flowers of sensible Comfort, and Love-Raptures begin a little to wither, and benumbing Flesh again shews its Power in secret (almost insensible) Dullings of the Souls Affection, till by little and

and little it comes to a sensible ( *s* ) Deadness, which is the more tedious and burdensome, the more the former Dispensation was pleasant and joyous.

3. Now what may be the Reason of this Declining in the Soul's Enjoyments, I shall not positively determine; for it may proceed from different Causes in different Persons: In Some it may flow from the Want of ( *t* ) Watchfulness over their Hearts, through the great Elevations of free Grace, in which Time the Flesh by little and little may collect Strength; Gifts then being more eyed than Graces: It may also flow from the Decay of the Souls lively Apprehensions of God's Love, which it felt in freeing it from the Poyson and Guilt of Sin, when it groaned sadly under them; for so long as the strong ( *u* ) Impressions of that State remained, God's Mercy eminently discovered, forced the Soul into suitable Meltings at the Sight of it; but these somewhat vanishing in Time, the Effects likewise might cease by little and little. It may also come from Want of practising the Way of the Cross, through our Misapprehensions of being dead when we are not; or accidentally through the sensible Overflowings of new Comforts, which may carry the Soul out of that watchful Exercise of the Cross, which at such a Time is most needful.

4. But whatever is the Cause of it, the Soul ought to enter into a strict Examination of it's self, to sift every Corner of it's inward Chambers, and to pray for a clearer Light to view all subtil Corruptions, that may gull it and hinder its Progress, and make it set up a Standard as though all were done. Oh! 'tis dangerous sticking here, and resting upon former Changes; for this tends to the Indulging of spiritual Drowsiness and Stupidity, and may bring the Soul in Danger of losing ( *v* ) it's former Works, by present Idleness and Relapses: For

B 2

God

God looks not at what we were, but what we are; our present State making us either capable of God's outflowing Love, or obnoxious to his chastising Justice.

*If so, awake dull Soul ! Think not to be  
Excused from thy present Lethargy  
By former Kindness, when the force of Love  
Did pierce thy Heart, and made it upward move ;  
Awake and pray, that Christ in thee may give  
New quickning to thy Dead, that it may live.*

#### CHAP. IV.

*Many continue long under this Declension. 2 Confirm'd by the Author's Experience. 3 His Recovery from it, by a clearer discovery of the narrow way to Life. 4 The Soul ascends by retiring inwards towards it's Center, descends by moving outwards. 5 The Soul's Progress described. 6 Death the only Way to Life.*

<sup>1.</sup>  
**M**Any Souls stick long in this Condition, before they make a new advance towards Perfection, usually much reflecting upon their former Work of Conversion, as the Chief Basis of their Comforts: And though sometimes they look forward, and desire (w) Growth, yet that Desire of Growth is so weak that it terminates in it self short of effectual Accomplishment; and though they sometimes begin, yet their Endeavours are (x) in their first Blossoming, and they themselves cast back into wonted Deadness, and so they come to run in a Circle, without getting Ground of their Corruptions.

2. And I confess, I was long detained in this State, without any clear evident Progress towards Eternity: And though I grew much in Knowledge and mystical Notions of the Life, Death, Resurrection, and Ascension of Christ, and of our Conformity to his Example; yet

NOT-

not in the Power of his Cross, and Death, working the same in my Nature.

3. But afterward I came to a clearer Sight of the Narrow Way which leads to Life eternal, and of the Necessity of our exact (*y*) Conformity to Christ's Sufferings and Death, to bring us unto his Life, and Resurrection: And that every Degree of Life must come through a Degree of Death; and the New-man (*z*) spring up by the continual Decay of the Old. And though I saw This before, yet not so distinctly and effectually, as now: Here likewise I was more powerfully convinced of the (*a*) Straitness of the Pilgrim's Path, which leads through the Visible and Invisible Worlds, into the third Heaven: Every Step being to be made through Death and Resignation; and that the Soul could not attain perfect Bliss, but through a Death to (*b*) all Things, which it came to love through the Fall. For as the Soul entred into Selfishness, so it must come out of it, casting away all that cloathing it is covered with, through Lust: And as it descended from Paradise into the Spirit of the World, and the Kingdom of the Devil, so it must re-ascend out of the Spirit of the World, and the Kingdom of the Dragon, through the Root (*c*) of fallen Nature into the Bosom of *Abraham*. Here I saw what a real Progress the Soul must make from the External into the Internal, from thence into the Eternal: And as it descended so it must ascend; and as it fell by a gradual Change of the Will into Lust and Earthliness, so it must rise by (*d*) a gradual Renewing of the Soul, from Lust into Divine Love. Here I saw nothing without us could advantage, but as it was apply'd, to make a real Change within. For (*e*) except we turn, and become as Children, we cannot enter into the Kingdom of God. It must be by a Transmutation, and Metamorphosis of the Soul from the Image of the

B 3

Earthly

(*y*) 2 Tim. 2, 11. (*z*) Rom. 8, 13. (*a*) Matth. 7, 13. (*b*) Luke 14, 33. (*c*) 1 Pet. 2, 21. (*d*) 1 Cor. 15, 49. (*e*) Matth. 18, 3.

Earthly into that of the Heavenly. Nothing can ascend into Heaven, but that which came from Heaven, even the true (f) Image of God; the Earthly being predestinated to Destruction: For Earth it is, and unto Earth it must return.

4. Now the Motion of the Soul through the Gate of Death towards Life Eternal, is the Motion of a Spirit, which is to be looked upon as ascending or descending, as it comes nearer or removes further from God the Center, as Bodies ascend or descend in Relation to their Center, by their tending toward or fromward the Visible Heavens. Upward therefore to a Soul, is Inward; Outward is Downward. The Center is the Highest, the Circumference the lowest. God is in the Center, being most Inward; Matter in the Circumference, being most Outward; (g) yet God is in the Outward, as his Footstool, but in the most Inward, as his Throne; filling both, though in both, not manifest alike. In the Inmost, he shews himself wholly in the Love; in the Outmost, in Love and Wrath, Life and Death, Generation and Corruption: But in the inward dark World, altogether in Death, Darkness, and Wrath; as in the Inmost, all in Light and Life.

5. Therefore our Progress is from the *Outward* through the *Inward*, to the *Inmost*. The *Outward* is the Place of Good and Evil, and as to its corrupt State, the Kingdom of the Beast. The *Inward* is two-fold, either the Dark or Light World. The Dark, is the Kingdom of the Dragon, the Center of Evil and Wrath: The Light World is the Paradisical Sphere, or that Garden of Eden, which is situate also in its *Mesopotamia*, betwixt the two great Rivers of Wrath and Love. The first of which is called (*Revelation* 19, 20.) *The Lake of Fire, burning*

(f) I exclude not the Soul nor the Resurrection-Body, for they both (vested with this Image) shall arrive at Immortality, and possess Heaven. *1 Thess.* 4, 17. (g) *Isaiah* 66, 1.

burning with Brimstone; the last, Rev. 22. *A pure River of Water of Life, clear as Chrystal, which proceeds out of the Throne of God, and of the Lamb.* The Inmost, is the eternal Sanctuary, or the true eternal Tabernacle of God, and that spiritual Land of Peace, where *Abraham Isaac, and Jacob*, and all the glorified, departed Saints live and inhabit.

6. But none can ever reach This, but through the perfect Death; and as we die daily, so we rise nearer it, Death giving us a gradual passage towards this Eternal Kingdom of Life.

*And is it so, that Death must waft us o'er  
The Sea of Nature, to the Heavenly Shore?  
Then bring thy Boat, blest Death, that thou and I  
May sail together towards Eternity.  
A sweet Companion thou wilt be to me,  
Till I imbosom'd am in Unity.*

## CHAP. V.

- 1 *The Soul seeing the Necessity of being made conformable to the Death of Christ, resolves upon a total Self denial.* 2 *The great Opposition it meets with here.* 3 *How the Soul overcomes that Opposition.* 4 *An Exhortation to Love the Cross.*

THE Soul having arrived so far as to see the Necessity of a complete Death, and of a perfect Conformity to the Cross of Christ; and discovering much Selfishness which before it saw not, as Matter of this Death and Cross, begins afresh the serious Practice of the Cross, with great Earnestness and Resolution of Spirit, to indulge (1) nothing that stands betwixt it and God. Now it enters upon a strict Enquiry into its own Heart, searching its own Jerusalem with the Candle of the Lord, that so all Selfishness may be dis-

B 4

covered

(1) Phil. 3, 8.

covered and extirpated; and now it finds, that although (before this Dispensation) the chief Bent of the Will inclined habitually toward the Good, yet it was not strong enough to bear down that Opposition of Flesh that hindered its constant Ascent toward Heaven, and had therefore need of a new Alarm from thence to awaken it, and raise it from that Bed of Drowsiness, and arm it with Power and Resolution to cast out the (k) Relicks of the Flesh, and Corruption, and defend its self against the Assault of the Devil, who having long possessed the unregenerate Part of the Heart, is loath to quit his hold, lest the Soul should get wholly out of his Kingdom and Reach.

2. At this Remove therefore, the Spirits of Darknes (l) exceedingly oppose & use all their Art and Strength, to betray and weaken the Soul's Endeavours. Here then begins a new and great War in the Soul, between the Seed of the Woman and the Serpent. *Michael* and his Angels fight against the Dragon and his Angels; Christ and Anti-Christ strongly oppose each other. The Wrath and Love bring forth their mighty wonders, being both stirred and awakened afresh in the Soul.

3. But the Soul being now sensible of its present state, and seeing that there's no Safety where the Devils have such Access and Influence, sinks down into the Mercy and Love of God, and flies to the Cross, imbracing and delighting in it; that so the (m) Blood of the Cross may be shed into it, to cleanse it throughout, and to take away those Stains, which are the Devil's Mansions. And here it clearly finds, there's no way of triumphing over the Prince of Death, but through Death; so (n) it dies daily, to that the Evil One lives in, and lives to that which is Death to Sin. In this way, there may much Discouragement sometimes seize on the Soul, through the Strength of Satan's working and the Reluctancy of  
Flesh,

(k) 1 Cor. 5, 7. (l) Rev. (m) 1 Joh. 1, 7. (n) Rom. 6, 5.



Flesh, and the Outward Man, which is loath to subject his Neck to the sharp Axe of Death. But this Bitterness is recompenced with that Refreshment the Soul finds in its Constancy of Self-denial, which is attended with many Glances of divine Comfort darting in upon the Soul to encourage it; and though it should, for a while, remain in this Progress, which is bitter to the Flesh, without any sensible Comfort (which may well be, through that great Opposition the Dragon will make at this remove of the Soul;) yet when Patience hath had its Work, and the Soul is come to be wrapt up in Contemplation and Passiveness, as to any Change of its Condition, and so fitted for Enlargement, the showers of God's Love will seasonably and sweetly descend to the Strength and blessed Support of the Heart; so that it will be forced to cry out, *It is good that a Man should both hope and quietly wait for the Salvation of the Lord:* Lam. 8, 20. And what the Spirit sometimes now enjoys, so sweetens the Cross that it cannot but thus break forth:

- 4 *Why should the Soul refuse that Cross  
That Gold returns instead of Dross?  
Why should it fear that piercing Nail  
Which rends away the fleshly Vail?  
And gives a Prospect of that Place,  
Which Time and Age cannot deface.*

## CHAP. VI.

*1 The Soul's Advance in Self-denial. 2 By some Sight it hath of the inward spiritual Body. 3 With its 5 inward Senses and their Objects. 4 Which all are not equally aware of. 5 This Opening of the inward Senses affords a great Support. 6 But is not attainable without a Dying to the darling commanding Lust. 7 The Soul praiseth God for Deliverance from this Yoke.*

I.

**B**Y this Time the Soul begins to delight in the Habit of (p) strong Self-denial, and watches diligently over its self, to discover whatever is to be slain upon the Cross of God's pure Will: And now it begins to be ashamed of all Passions and Affections that flow from the animal Man; and therefore much restrains it, and keeps it in Subjection to the angelical; which is according to that Order, God himself set at the Beginning. Now it likewise sees, how the animal mortal Part (with its Motions and Passions) is too much imbraced by most; few understanding how it was in the Beginning, or how it is to be changed, and again, subjected to the angelical Part, in the Children of the Resurrection.

2. But the Soul having now some Sight and Enjoyment of the inward spiritual Body, raised from the Dead, is much ashamed of the outward Body, which stands in the Curse under awakened Wrath; seeing what Temptation Spirits are exposed to, by Union with this, which should continually be under the Law of Mortification till its Change, lest through his earthly Inclination it should infect the Intellect, and draw the immortal Soul into Defilement, which now dares not hearken to the Allurements of the sensitive Spirit, which as tempting *Eve*, oft presents the Apples of Mortality, as those which are pleasing to the Eye, and good for Food.

3. But through the Renewal of the spiritual Body,  
with

with its (r) five Faculties or Powers, (answering to the five Senses of the external Body) the Objects and Pleasure of the outward begin to be forgot and to displease, instead of alluring and affecting the Heart : For by the *Exercise of the internal Senses* we see spiritual Objects, as the internal Light-World, Visions of Angels, and Visions of Representation. In this State we likewise hear the Songs, Voices and Harmony of Angels, with the Harpers upon Mount Zion, who there continually praise the Lord ; we smell the Perfumes of Christ's Garments, and are often entertained with paradisaical Odours ; we touch and feel the powerful Tincture of Christ's Body, which many Times strongly affects the Heart with powerful Delight : We also oft taste the heavenly Manna, and those Dews of Paradise which are sweeter than Honey to that Part, which receives them.

4. I could here more largely particularize the several Objects, Delights and Enjoyments of the inward spiritual Senses ; but because there may be great (s) Variety, according to the different Gifts and Capacities of several Persons ; and in Regard Some (for ought I know) may pass far in the Progress of the New-Birth, without a particular Knowledge of those Enjoyments ; I shall not instance in many Particulars, nor set down my own (with some others) peculiar and various Experiences.

5. Yet in general I cannot but affirm, that the Unlocking the Senses of the inward Man is a great Privilege ; and that the Soul by it attains many great Supports and Refreshments to uphold it, and give it Encouragement to hold out to the End. For truly, this Communion it lives in now, with the (t) Angels of God, and other divine Objects, continually minds it of Heaven and Paradise, and exceedingly draws the Heart from all that is in the World, where Death and Corruption

tion is writ upon every Thing ; And the Dragon and Beast bring forth their various Wonders : But in this State the Soul bleffeth God for that Constancy he afforded under the Cross, and for that Death it hath undergone, in Resignation to his Will, which hath proved a Passage into this Life ; in which the Soul beholds the Opening of a (u) new World with its glorious Hosts, begins to feel the Sweetness of the angelical Life, and to see what we fell from, by Descending into the Spirit of Mortality and the sensitive Nature.

6. Now this State cannot be attained but by a Death to that which was the chief Ingagement of the Soul to the World, and the primary Chain that hindred its gradual Ascent towards God. And we may find there is something in every one, which is the (w) Souls *Delilah*, that shaves its Locks and berrays its Strength ; and whilst this remains, it cannot effectually grow in the Love of God, and Conformity to Christ's Death. But when this subtil Harlot comes to be discovered and killed, the Soul flies apace, and very swiftly to Eternity ; for when this Wheel is taken away, the smaller that depended on it, lose their Strength, and so cease with it ; giving Freedom to the Soul, of tending towards its true Center.

7. Which ( having regained this Liberry, and attained in some Measure the Restoration of the holy Powers of Sensation ) sings a Song of Praise to God, in this Manner :

*Blest be that Power, which hath that Idol broke,  
Which did so long depresso me with her Toke !  
Blest be that Hand which hath restor'd to me  
An Eye, within this World a World to see !  
Where Angels and blest Spirits freely move,  
As they are acted by the Laws of Love ;  
Whence they a Visit (x) sometime deign to give  
To those imbodyed Souls that purely live.*

CHAP.

## CHAP VII.

1 *The Soul's Advantage in the strait Way of Resignation by resisting unto Blood and Forsaking all.* 2 *The Members of the Body of Sin, that are to be Crucified.* 3 *Natural Affections, how far exempted from this Crucifixion.* 4 *The christian Marriage State described and compared with the single State.* 5 *The Comforts we meet with in the Way of entire Resignation and Renunciation.*

1.

**T**HE Soul having now attained to the Death of that, which so long hindered its Growth in the pure Life, (and to the Enjoyment of those spiritual Objects, which exceedingly refresh and quicken the Heart, in the midst of all Discouragements) proceeds chearfully in the strait Way of Resignation; (y) offering up its Sin Offering daily as a Sacrifice to the Father's Justice. For now the daily Oblation is restored in the holy Place, which must continue till the Death of Sin, and the rending away the Vail of Flesh from before the most Holy: Now therefore the circumcising Knife of God's Power constantly cuts off the fleshly Part, which is offered up in the Fire of Justice, and consumed before the Lord. Now the Soul sees it must resist to Blood, that is, to the (a) Death of the Body of Sin, which is wholly to be separated from the Spirit, with all its Members: For this is that false Covering it hath wrapped it self in through the Fall, instead of that naked Innocency in which there was no Uncomeliness, and therefore (b) no Shame: Except therefore this Fore-skin of the Flesh be cut off, the angelical Robe cannot be put on: And as that falls off, this is assumed; increasing as that decays: For, they cannot both rise and fall together; for while the outward Man decays, the inward Man is renewed Day by Day. Here it clearly appears, we must forsake all; otherwise we cannot be Christ's (c) Disciples: All Objects of our carnal Affections,

(y) Rev. 1, 6. (z) Heb. 10, 20. (a) Heb. 124. (b) Gen. 2, 25.  
(c) Luke 14, 33.

ons, all Complacency in fleshly Things ; all Self-Propriety in the Will of Nature, which came in through the Fall, and the Soul's Departing from the universal Charity, ( the true Ground of heavenly Community ) into the particular Objects of Self-Affections, which as it hath been awakened by the Soul's Going out of God's Will, into its own ; so it must be crucified by Returning from *it* self into the pure eternal Will of God, which we can never attain, till we (*d*) are dead to the Affections of the sensitive Part.

2. For, carnal Love, Joy, Hope, Fear, Desire, Displeasure, are all the selfish Motions of the natural Man, the corrupt Members of the Body of Sin, together with earthly Pride, Covetousness, Envy, Jealousy, Emulation, Wrath, Strife, all which are the Leggs of the earthly *Adam*, and therefore to be cast away and (*e*) destroyed ; and in their Fall the Will comes to be crucified to all their Objects, and so to all selfish Propriety. Here we come to lose our own Lives, to hate our selfish Motions, to be slain to all fleshly Things, the Will hath espoused instead of God in Christ. Here we begin to be truly poor, renouncing all (*f*) for Christ in a resign'd Will and mortified Affections, as also a moderate, charitable and sanctified Use of all temporal Things. And as to the Case of Propriety in earthly Estates ; it is good to know and declare impartially the full and perfect Thing design'd to be brought forth in the Church, that Christians of this Day may at least wish and pray for it ; tho' it seems indeed to be almost impracticable in the present degenerated State of the christian Church : Nor to be set upon, without an Aid and concurrent Power of the holy Ghost, like that in *Pentecost*, where no Man call'd any Thing that he had his own, but they had all Things in common. It is certain that Covetousness in the Desire of the natural Man, hath been the Cause

(*d*) Gal 5, 24. (*e*) Col. 3, 5. (*f*) Matth. 19, 27.

Cause of all those Ingrossings of Land and Money, which most are involved in ; and Christ with his Disciples, and his Disciples afterwards with their Followers, gave a Pattern, and made a Beginning of the Renewal of the Law of Love, which regards our Neighbour or Brother as our self. And the least we can do in this Point at this Day, must be for those that have Estates, to be as tho' they had them not, and to use them as Stewards for God and Christ, and also with Regard to his Body or Members, being communicative according to the Will of God, in the more enlarg'd and generous Proportions of Wisdom, Goodness and Love. We are also in this to see our present Shortness, and bemoan the Loss of the Spirit and Power of primitive Christianity ; and stand our selves so loose and indifferent to all Things, that if, or whenever God may please to restore the primitive Spirit, Power and Life of Christianity again, we may be in a Posture prepar'd and ready to give up all, and concur in the more perfect Manner of such a blessed Day, *viz.* in a heavenly Community here on Earth, which may imitate the holy Angels and glorified Saints above, who inherit their eternal Substance, as their eternal Joys, without any Self-Appropriation in blessed Unity and Community.

3. Here we likewise die to, and forsake earthly (g) Relations, as a Part of that we call Ours : And though we are not to destroy natural Affection, nor to neglect the Performing of any due Obligation laid upon us by the Law of Nature, as it accords with the Will and Justice of God ; yet we are to die to all such Propriety of Affection, as flows from corrupt Nature, and hinders the impartial Communication of our Love to every one, according to the perfect Example of our heavenly Father, who takes in no fleshly Respects, in the giving forth of his Love to his Creatures, which is our Pattern

to

to imitate ; for we are to be perfect, as our heavenly Father is perfect.

4. Here those that have Wives, are as though they had none, in Sanctification of the Marriage - Bed, and Subordination of inferior Desires, by a superior Regard to Christ, the Spouse of the Church, whereof they are here appointed a holy Figure. Thus forbearing to idolize the Woman of the World, and returning to the true Mother and Spouse of the Soul in Christ Jesus, *viz.* the Virgin *Sophia*, or the heavenly Wisdom, who is the unspotted Mirror of the eternal World, the first and chief Spouse of Christ, see *Rev.* 12, 2. And they who can receive it, follow the Example of Christ, who lived and died in Virginity, as he was born of a Virgin : And this they do for the Kingdom of Heavens Sake, according to that Precept *Matth.* 19, 12. *He that is able to receive it, let him receive it ;* where Christ speaks concerning the Abstaining from Marriage, and of those that made themselves Eunuchs for the Kingdom of Heaven : Whence it is clear, that a greater Degree of Dying to, and Crucifying the Root, whence the Enjoyment in that State comes, is to such a real Mean to the greater Growth and Increase of God's Kingdom in the Soul, which is to be presented as a chaste Virgin to Christ, *2 Cor.* 11, 2. And *St. Paul* *1 Cor.* 7, 31. 32. 33. 34. 35. prefers the Virgins state far before the married ; and therefore Verse 7. saith : *I would that all Men were as I am :* Which certainly he spake according to the true Light, sound Judgment, and great Experience in the Work and Progress of Regeneration.

5. But in a Word, in this State before described we come to see, that we our selves are not our Own, but the Lord's, and that we are to consecrate our Bodies, Souls and Spirits to him, and to resign up all we call ours to Him, whose is the Kingdom, and the Power, and the Glory for ever. And truly our gradual Incorporation



tion into the Body of Christ, with the Enjoyment of new Relations and Treasures, which are spiritual and eternal, make it the more easy to die to, and forsake all earthly Things, which being of a lower Nature, shew their Rise by their Fall; for being of the Earth, they are earthly, and return to Earth, as utterly (b) incapable to enter with us into the Kingdom of Love. As we then leave the Spirit of the World, they leave us; and so we arrive to a good Degree of Conquest and Victory over that (i) Beast, which rules the whole World; which gives the Soul Occasion thus to express its self in Praise. \*

*Blest be that Power, by which the Beast  
Is made to serve, and we releast  
From that base servile Drudgery,  
Which some mistake for Liberty.  
Sad Liberty! that chains poor Souls to Dust,  
And soils immortal Things with mortal Rust.*

## CHAP. VIII.

1 The Souls Conquest over Imagination. 2 Disturbing the Rest of the inward Man. 3 Means whereby this Conquest is obtain'd, viz. Watchfulness and Exercise of the Cross. 4. As also Faith and Perseverance. 5 Other helps towards this Conquest. 6 The Chiefest whereof, a continual Sense of the divine Presence. 7 Intellection superior to Reason. 8 Sense of the divine Presence is without Phantasms. 9 The Excellency of Intellection or intuitive Knowledge. 10 Reason oft misguides the Understanding in spiritual Matters. 11 An Exhortation to seek the divine Light,

**T**HE Soul having arrived so far in the Circumcision of the Heart from the Body of Flesh, and in the Renovation of the spiritual Image, cannot  
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(b) 1 Cor. 15, 50. (i) Rev. 3, 16. 17.

\* Though I hint at the mystical Sense of the Beast in Rev. 13. yet I deny not the historical, as it hath been truly applyed to a Succession of Persons, in the signally lapsed or Antichristian Church.

but have attained a good Step in the Command over *Imagination*, especially in the Death of it, to Complacency in any corrupt fleshly Object, which now becomes too gross for the renewed Mind to regard. But yet we shall find the Tempter working much upon *Imagination*, sometimes taking Advantage of the strong Influences of the external Heavens; and if we are so strong as to reject Thoughts which tempt to speculative Delight in Objects, which our corrupt Nature formerly imbraced, but now (being changed) abhorreth; we shall find the Evil One drawing us to close with, and entertain Thoughts not evil in themselves, yet very evil to us, because they present and feed the Soul with unprofitable Pictures, which should be alone entertained with the sweet Meditation of Christ's Love, and the Way to be compleated in it.

2. And I know many are exceedingly troubled with the Working of their Imaginations on inconsiderable trifling Objects, when as they dare not entertain any Thoughts grossly evil; and where this State is grown into a long Habit, it will be difficult to come out of it, though a Soul be very sensible of the Vanity of it, and long to be freed from it, as finding the Imagination in these Workings to be like the Witch of *Endor*, raising up the old Prophet *Samuel*, or the inward Man, from the sleep of Silence and innocent Stillness, to be disquieted with vain earthly Things, 1 *Sam.* 18, 15.

3. In this Case therefore, it concerns the Soul to stand continually upon its Watch, lest it be sometimes snatcht away unawares, and engaged in Vanity, before it sees where it is. Here the continual Exercise of the Cross is very necessary, that by it we (k) cast down Imaginations, and lead captive every Thought into the Obedience of Christ; so that the chief Work now is the Reducing this moveable Sea into Subjection to the illuminated

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(k) 2 *Cor.* 10, 5.

nated Understanding : Therefore the Soul prays and strives continually against the Power of Imagination and Activity of Thoughts, which hinder the silent Actings of the Intellect upon Eternity and supernatural Truths.

4. And here Faith and Perseverance are very needful : We need Faith to believe that by the Power and Strength of Christ we may overcome these Imaginations ; and Perseverance, that we may not faint in the Way, and give over the continual Exercise of the Cross in Rejecting, Beating down and ceasing from these Motions of the imaginary Faculty, till we come to be Conquerors and to command them ; which is possible through Christ, who is come into our World, to destroy the Works of the Devil, and to rule till he hath put all his Enemies under his Feet, of which these idle Thoughts are a Part.

5 And as the Soul here uses the Power it hath received from Christ in checking, rejecting and beating down all idle Thoughts, as a Mean to overcome them ; so likewise it is oft Exercising of its Understanding upon the eternal Love and free Grace of God, and in considering the Mystery of that (1) paradisaical World, in which the Angels and Spirits of the Just are. It much also reflects upon the Presence of its Saviour, who hath promised to be with us to the (m) End of the World, filling (n) all Things in his divine Nature ; for he continually stands at the Door and knocks, so that the Soul waits every Moment for the Fulfilling of that Promise of his coming into it, and supping with it, *Rev.* 3, 20. And this constant Attending upon God with the Eye of the Understanding, proves a very effectual Mean to Destroying of those Imaginations, which come to entangle the Soul in unprofitable Diversions.

6 In this Practice the Understanding gets such Power over the Imaginations, that it enjoys almost a continu-

al Sight or (o) Apprehension of God's Presence ; and sees beyond the Working of Imagination, by the (p) Eye of the Understanding enlightened, and by little and little attains that Strength, that although we should have necessary Occasion to take up our Thoughts in some external Employment, yet the Understanding pierceth thorough it, and in the very Time of exercising its Reason on that Particular, it hath strong and clear Apprehensions of the Presence of God and the spiritual World.

7. Which clearly shews that Intellection, or the true Acting of the Understanding, is somewhat beyond Reason, which is not able to do two Things at once, and act upon several Objects at the same Instant,

8. And this constant Apprehension or Sense of the divine Presence is without any Phantasm, it being in that Moment, when the Phantasms are employed upon another Object ; and they having somewhat of Materiality, cannot afford that spiritual Sight and Apprehension such a Soul hath constantly of God, which is without (q) Figure, Colour, or Similitude ; yet I must confess the usual Contemplations of the Soul (in this State) upon spiritual Objects, whether of Paradise, Angels, supernatural Truths and Scripture - Verities, are not without the Use of Phantasms, which being ordered by divine Light and Wisdom do in some Measure (according to their Nature) express spiritual Truth.

9. Though I confess this is far below the true Intellection of the Understanding, informed with the Presence of divine Light ; in Regard these Phantasms, being generally drawn from corporeal Objects, cannot reach the Essence of a Spirit. And truly here the Soul plainly discovers its Fall from the divine Mind, (r) Image and Light (in which it saw intuitively, and could give (s) Names according to the Natures of Things) into

(o) Heb. 11. 27. (p) Ephes. 1. 18. (q) Acts 17. 29. (r) Gen. 1. 27  
(s) Gen. 2. 19. 20.

Into the imaginary (*t*) Spirit, which belongs to this World, and is too gross a Glass to express truly and essentially, spiritual and eternal Objects.

10. And here it appears, how easily Man's Reason (being the apt and methodical Ordering of his Phantasms) may (*u*) misguide the Understanding in spiritual Things, as in Comments upon Scriptures, which were inspired by the Holy Ghost, and wrote by Revelation; and so require the (*w*) Help of that same Spirit, to elevate the Understanding above Imagination, in the true Interpretation of them; especially in Things which are out of the Road of those moral Verities, which the Light of Nature impresseth upon Mens Consciences, to steer them in their Lives and Conversations.

11. *Then let us pray for that true Light,  
Which gives a true and constant Sight  
Of God, Christ, Angels, who do lie  
Much deeper than laps'd Reasons Eye;  
Which in the Glass of Fantasy,  
A lively Picture may espy,  
But not the Essence of true Verity.*

## CHAP. IX.

*The Soul arriv'd to this State, caution'd against three Failures apt to hinder its Progress. 2. The Restraining of all Thoughts recommended. 3. Whereby irregular Imagination is overcome.*

**T**HE Soul having arrived so far, as to enjoy almost a continual Apprehension of the Presence of God and Angels, finds its self much freed from those vain Thoughts, which in former Dispensations were very troublesome; But being Conqueror over these, it must take Heed, lest the new Objects of Heaven, Angels, and spiritual Gifts, set the Imagination

tion too much a Work, in representing their Excellencies, and picturing forth such a State of the Soul enriched with them, which may yield too much imaginary Delight, and draw the Spirit into the admiration of fine pleasant (x) Pictures instead of the true Substance. Therefore we are strictly to watch over the Phantasie, which may easily err in this particular, and not without great Prejudices following upon it: For first, by such Working of Imagination, we come to slacken the Exercise of the Cross, both upon Imagination its self, which (y) is continually to be restrained, and as much as is possible reduced in Subjection to the illuminated Understanding, and also upon the Relicks of the old Man in any other Faculty, which are always to be slain in their first Buddings; and therefore to be strictly eyed; which cannot be, whilst Imagination is so busy in its Motions.

The second is, that Complacency which the Soul may take, by representing it self adorned with, and enjoying the Gifts of Hearing, Seeing, Touching, Tasting and Smelling, in a spiritual Way, (withall the Beauty and Sweetness of the Objects of those Faculties) both in its self so privileged, and in the Objects themselves; most of which being but Streams, and not the Fountain it self, the Soul may be in Danger of taking too much Delight, and so of being entangled in them.

The third Inconvenience is, the obstructing that still Silence of the Soul, in which it (z) should be oft wrapped up, as a Mean to those extraordinary Effusions of Light and Power, which God many Times affords the Soul in its passive quiet Waiting: Whereas this Labour of Imagination too much keeps the Soul in Action, and so in an Unfitness for those divine Impressions, which very seldom come down, but into a Spirit profoundly silent. Seeing then there may be so much Danger in indulging Imagination, even in these pure Objects, we shall

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(x) Isaiah 2, 16. (y) 2 Cor. 10, 5. (z) Psal. 46,

shall find it very requisite, oft to cease from all Imagination, and to act no Thought upon any Thing in the Heights above, or the Depths below. I say no Thought: Thoughts being but Images, which reach not the Essence of spiritual Objects. But this Practice excludes not that general, constant, intellectual Sight and Apprehension of God, which the Soul (thus far arrived) enjoys. Therefore I speak not here to those who have not attained a continual, habitual Apprehension of the divine Presence; for if they should strive to cease from their good Thoughts, they might fall into a Kind of Stupidity, far worse. But I here give Directions to those who having attained constant habitual Communion with God, press after Perfection in their constant Progress through all Impediments, of which this Working of Imagination being one, we here give experimental Directions to overcome it.

2. And certainly there is no better Way than the Annihilation of all Thoughts, and the Retiring from the Phantasie into the silent (*a*) Mind, which more fits the Soul for divine Irradiation and spiritual Imbraces; for the more quiet we are, the less Resistance we make against a supernatural Impression, and the easier we perceive the Beginnings of divine Attraction, and so yield our selves to it. And truly, when the Soul hath attained the Power to throw its self (as oft as it is meet) into the silent super-imaginary State, (which must be attained by the habitual constant Practice of it) it will then come to internal (*b*) Openings, and intellectual Sight of the invisible Worlds, and many Times receive quickning Glances from the Eternity, with those strong Infusions of Love, that bring the Soul many Times near to a Rapture. And truly, the Enjoyment we have in this State, fully recompenceth all that Self-denial, we pass through to the Attainment of it.

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3. Here

3. Here then the false (c) Prophet (which is irregular Imagination) comes to be conquered, being commanded by the inward Mind, that now oft draws up the Soul into the Paradisical World, from the Motion of Phantasy and Imagination.

*And now the Soul doth bid Adieu  
To Phantasies Glass, 'cause 'tis not true;  
And to that Mirrour turns it's Eye,  
Where Things are view'd Essentially:  
And there in Silence waits that State to know,  
To which all former Dispensation bow.  
Wait on, blest Soul! And know this passive Life,  
Will send thee into Oneness, from all Strife.*

## CHAP. X.

1 The conquest over Imagination, and the animal or natural Man, discovers the Growth of the Image of God in the Soul. 2 From hence flow spiritual Relations. 3 The Reason of spiritual Union and Sympathy. 4 Enjoyments flowing from spiritual Relations. 5 The farther we are remov'd from the animal Life, the more Universal we become. 6 An Exhortation to quit our natural State, for that which is Spiritual.

1.

**I**magination being now overcome, and the animal Man mortified, the Soul cannot but clearly discover its Growth in the Image of God, and the Resurrection of the angelical Man, which now evidently perceives its self springing up in a new Principle, above the Spirit of the (d) World, and its mixt Laws: And here we come to own and receive new Relations, contracted by our Progress in the New-Birth, and our Tendency from the Spirit of the World toward Eternity.

2. And

(c) Rev. 16, 13. & 19, 20. Though I here allude to the false Prophet mention'd in the Apocalypse; yet I exclude not the external prophetic Sense of this or any other Part of the Revelation, which is a prophetic History of the Church to the End of the World. (d) 1 Cor. 2, 12.



2. And as through the Act of Generation we came to be invested with Earthly Relations, so by the Work of Regeneration we come to possess those that are Spiritual. Here we come to honour God, as our Father in the Spirit, (not excluding any other of his beloved Ones, who have been instrumental to beget us into the divine Image and Wisdom) and Jerusalem above, as our true (e) Mother : And so all other Saints who have been begotten by the same Power into the same Nature, become our true Brothers and Sisters ; all standing upon one Root, drawing one Nourishment and knit together by (f) one Spirit, which is the Instructor, Leader and Comforter of all.

3. But we shall here find a *nearer Union and Communion* amongst those, who have been by one particular Instrument begotten into the Life of Christ, having a peculiar Vein of spiritual Enjoyment running through them ; which Others, who received not that particular Tincture, do not partake of. And had we lived in the Apostles Times, we should have seen this among the primitive Christians ; for certainly, they that were begotten by St. Paul, had a particular Endearment to him, and to one another ; and so it may be said of those that were converted by *Apollos, Cephas*, and Others : Which is clear by that Scripture, 1 Cor. 1, 12. *Every one of you saith : I am of Paul, and I of Apollos, and I of Cephas.* And though St. Paul blames them here for Contention, Emulation and Irregularity in their particular Affections to their spiritual Fathers ; yet not for a peculiar Ownment to those, who instrumentally converted them ; for that is according to the Law of pure Justice, seeing *he that converts a Sinner, saves a Soul from Death, and covers a Multitude of Sins.* Jam. 5, 20. And St. Paul himself in some Places speaks of himself as a spiritual Father, requiring of those he had begotten into the Faith, due Respect, Obedience

and Love. But amongst those who are thus peculiarly united, we shall see some more closely knit in spiritual Agreement than Others, and essenced into one anothers Spirits; as may appear by that great Union which Christ had with St. *John*, and that particular Affection he bare towards him, which was the Reason why St. *John* was called (by Way of Eminency and Distinction from the Rest) *The Disciple whom Jesus loved*. Now when we come to experience this, we shall know the Meaning of that Scripture, where *Bone* is said to come (b) to *His Bone*: For as some Bones are locked one in another, and some Members grow immediately one out of another, though all make up but one organical Body: So some Spirits are nearer united in Christ's Body than others, and stand closer joynted, and more intrinsically compacted, but all make up but one spiritual and mystical Body. And this we shall find to flow from the Harmony and Agreement of Spirits and Natures, as they were signatur'd in the first Moment of Existency: For Grace and the Work of Regeneration do not destroy our natural Signatures, only rectifie them by that Heavenly Principle, which reduceth all our Spirits into the highest Perfection they are capable of, by their primary Model and Frame. Hence it appears that they are more truly Brethren (even according to natural Nature,) who thus agree, and correspond in their Essences, than they that are ordinarily called so, who are many Times very contrary signatur'd. And the Reason of this Assertion is, in that, when our Natures come to their perfect Rectitude and Restoration by Union with God; this secret Propension and harmonious Closing with those that are like-essenced, remains; whereas from meer natural Relation there nothing continues; though in those who are related, there may be this Agreement too: But meer Relation is not the Cause of it, but that secret Law of Influence,

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(b) *Ezeck.* 37. 7.

ence, which God hath established to Signature some one Way, some another; some in much Agreement and Proportion; others more differing, tho' all representing something of that Variety, which is wrapt up in the Unity of the eternal Nature. I could not but give an Hint of this, because it may open some Things concerning Relations, which may lie dark to those who know not the deepest Ground and Root of them.

4. But I shall proceed to the further Opening of those Enjoyments, which flow from Union with new Relations, which come now to be very dear; because the Ground of their Relation is so pure and good, being (i) not of Man, or the Will of Man, but of God. Here we shall experience the happy Effects of our pure Union, which produces that Divine Love, that none can know, but those that enjoy it: But this will be strongest, where there is most Harmony and Agreement in Spirits and Natures; because the eternal Tincture works upon, and through every Thing according to it's Nature and Capacity: Hence we come to enjoy more from some, than others; and some from us receive more than Others. But that brotherly Love and Friendship, which now come to be renewed in Spirit, far transcend any Enjoyments meerly natural: And whatsoever we parted with, in dying to all earthly Affection and its Objects, we regain in the Resurrection of our Spirits, in this pure Love, which is not Affection, but something above it; not consisting in sudden Out-flowings and Eruptions, but in a constant sweet Inclination and secret Propension of the Spirit, to those which are one with it, in the pure Life: And this Good-Willingness is so great, that from it the Soul could give (k) it's Life [or if there were any (l) Thing dearer than Life] for it's Brother; and choose Sufferings, to free Others from them. In this state there will be a sympathizing in Joy and Sorrow; and where the Union

Union is eminently great, there may be some Knowledge of each others Conditions at a (*m*) Distance; which comes from their being essenced in each others Spirits and Tinctures, which is the Cause of this invisible Sympathy.

5. And they that are in this near Union, feel a mutual Indwelling in the pure Tincture and Life (*n*) of each other: And so, the further we come out of the animal Nature, the more universal we are, and nearer both to Heaven, and to one another in the Internal; and the fitter instrumentally to convey the pure Streams of the heavenly Life to each other, which no external Distance can hinder. For the Divine Tincture (being such a spiritual Virtue, as Christ imprinted into the Heart of the Disciples with whom he talked after his Resurrection, making their *Hearts to burn within them* is able to pierce through all Distance, and reach those that are far absent; because it is not corporeal, nor subject to the Laws of Place or Time.

Now this is known to some by Experience, who in Absence enjoy such Influences of Spirit and secret Insinuations of spiritual Virtue from one another, that they cannot but value this spiritual Communion above all Enjoyments in the World; which compared to it, seem but like the basest Metal to the purest Gold.

5. *Then quit that wretched state, immortal Soul,  
Where poison'd Ghost's in Flesh together roul;  
And take thy Flight into that Mount of Love,  
Where New-born Spirits in bright Bodies move,  
And sport themselves in that eternal Joy,  
Which totally excludes Lusts base alloy.  
Lust's left below for those that Flesh desire;  
Love dwells on high, Love fills the heavenly Quire.*

CHAP. XI.

1 *Danger of Selfishness from the Enjoyment of these spiritual Relations.* 2 *And from Gifts of the Spirit.* 3 *How to obviate these Dangers.* 4 *Tho' not without Difficulty.* 5 *And Conformity to the Death of Christ.*

**T**HE Love which in this spiritual Union (before described) we come to enjoy, is unexpressibly refreshing, proving to be sweeter than the Honey or the Honey-Comb; and continually raiseth the Soul to the true Fountain of it, who being the true Cause of all pure Union, both preserves and increaseth it.

1. But the Soul now having a View, and Experience of the Beauty and Sweetness of the Spirits of other Christians, and of the Excellency of that Love which may be enjoyed through them, may (if it be not prevented by much Self-Denial and Watchfulness) suffer very much *Selfishness* to spring up in a new Dress: For here may arise spiritual Covetousness, or a Desire of engrossing Spirits to ones self. Here spiritual Pride may also discover itself in desiring much Esteem of such; Envy likewise may start up against those we fear may draw them from us, or enjoy more Love from them than our selves: And so all other selfish Affections may here croud in, in a refined Dress. And as these *spiritual Evils* may flow from the Sight of the Excellency and Suitableness of the Spirits of other Christians.

2 So also they may break in upon us from large and eminent Gifts of the Spirit, 2 Cor. 12, 7. For we seeing the Amiableness and Worth of these, may come immoderately to desire them; may fear to have them eclipsed; may reflect too much upon (o) our selves in the Enjoying of them; may look too much after Eminency in the Use of them, and (in a Word) may take

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too much Complacency in the pleasant Fruition of them; even to an Hindrance of our looking up to the Fountain, as all in all.

3. If then the Soul be here entangled, (as it is hard totally to escape) it must fly to the (*p*) Cross, and lay the Axe to the Root of the Tree of Self, that so it may be hewn down and cast into the Fire; and it must pray for the Sword of Power, to circumcise and cut off this refined Selfishness, as it did the grosser Part; and to take away this Propriety and Self-Ownment of all Spirits, Gifts and Graces. Here we must come to offer up the very Good it self (as (*r*) *Abraham* did *Isaac*) to God, the Fountain and Bestower. Here we must die to the Covering of any Spirit, Grace, Vision, Revelation, Rapture, or sensible Comfort. Here we must come to be nothing in all these; to enjoy them as though we enjoyed them not, and not to reflect upon our selves on any Account; to rejoyce to see Others (*s*) flourish in the Riches of those, and to have more Light, Wisdom, Comfort and Honour, than our selves; to be willing when we are rich in Gifts and Esteem of the Saints, (*t*) to part with them, if God so please, and to hang so loose from all Things below God, as that nothing may in the least hinder our Conformity to the Death of Christ, or our Rising again in the pure Life of Love and Innocency. And truly, when we have known the Glory of those spiritual Objects, and have been rich in possessing them, we may find it exceedingly difficult wholly to give up, and to own no Propriety of Will in them, becoming nothing in the greatest Union of Spirits, Fruition of Gifts and spiritual Honour; keeping a sweet innocent Spirit from Selfishness in all these.

4. Now the Reason of the Difficulty in being wholly freed from Self here, is the Excellency of the Objects, and the Sweetness of their Enjoyments; for their Nature

ture and Effects being very suitable to the Soul, they have the stronger Influence upon it, to close with them in too much Delight and Adherency : Whence it may be more difficult totally to give them up, than it was to leave outward gross Things, which could not be so pleasing to the Nature of the Soul : And though some (who think they have passed far in the New-Birth) never experienced this; and may therefore look upon it as a Thing not much to be regarded ; yet let all such know that the Reason may be, in that they never yet passed clear out of the Spirit of the World, nor overcame their animal Nature by a complete Circumcision and Renunciation ; and so were not capable to receive any extraordinary Enjoyments of Visions, Revelations, In-speakings, Prophecies, Unions of Spirits ; and being not come into the inward Wilderness, where the Soul is fitted for such Things, and where these spiritual Temptations arise to try it : Whereas being in the outward sensitive Spirit and detained in Flesh and Blood, as *Israel* in *Egypt*, the inward spiritual Faculties of Sensation lie lock'd up, and can have no Knowledge of those spiritual Operations and Enjoyments.

5. But they that are come so far in the Work of the New-Birth, as to be acquainted with, and to live to these Things, must of Necessity die to them, and come to be (u) nothing in them, giving up all to God, and forsaking the Propriety of their own Will. Now this is a Parting with our own Lives, and the Giving up the Ghost of refined Selfishness, which strikes at the Root of Sin and Evil, and brings us to the Death of the Cross, in Conformity to the Example of our Saviour's Progress, who was crucified betwixt two Thieves, One of which was lost, tho' the Other went with Him into Paradise ; which we in the Mystery likewise fulfil : For our Wills are crucified betwixt the outward animal Man and the

the inward old Man, or sinful Nature; the first of which in the Resurrection shall be received (after Purification) into Paradise; but the last must be destroyed and swallowed up into the Fire of Wrath.

*The Soul which on the Cross thus freely dies,  
Becomes to God a pleasing Sacrifice,  
Through that eternal Spirit and that Blood,  
Which by meer Reason are not understood;  
Nor by those Rabbies, who full-wise would be;  
Though they know not the true Divinity.*

## CHAP. XII.

1 *The Soul's Conformity to Christ's Descent into Hell.* 2 *This Principle of God's Wrath is spread thro' the World.* 3 *Luke 8, 31. explain'd.* 4 *Visibles proceed from invisibles.* 5. *Hell, why call'd the Heart of the Earth.* 6 *Christ having past this Way, draws all Men after Him.* 7 *We may feel the Anguish of Hell, without having past thro' it as Conqueror.* 8 *A Hymn of Praise for this Conquest.*

**A**<sup>I.</sup>FTER this Death upon the mystical Cross, the Soul in Conformity to Christ's Progress passeth through a State analogous to that of Christ's Descent into Hell, being that Principle, which stands as a smoaking Furnace before the Entrance of Paradise, into which none can pass, but those that are dead with Christ, and washed from the Pollutions of Flesh and Spirit by the Blood of the Lamb: For whosoever retain the Spots of Guilt, will be kept back by God's Wrath, which in this Principle burns like Fire, *Isa. 30, 33.*

2. This also is spread (at least potentially, as to it's Root) through the whole World; yet invisible to the outward Eye. In this the Dragon and all evil Angels and Spirits are; for *Jud. Epist. Ver. 6.* the Lord reserves  
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the fallen Angels in everlasting Chains under Darkneſs ; or as 2 Pet. 2, 4. *baſt caſt them into Hell, and delivered them into Chains of Darkneſs, to be reſerved unto Judgment.* Now though the fallen Angels are every where tempting the Saints, yet they are always in the Chains of this inviſible Darkneſs, which could not be, if this were not every where in this World ; whence *Ephes. 6, 12.* it is called, *the Darkneſs of this World* : Of which the chief Devils are the *Koſſimokraatores* or worldly Rulers. And although evil Spirits receive ſome Refreshment by Mixing with the Souls of Men, which are cloathed with the animal ſenſitive Nature, and live in the Spirit of the World ; yet they are ſtill in Chains under this Darkneſs, as in their proper Center. And although it is ſaid *Luke 8, 31.*

3. That the Devils, whoſe Name was Legion, beſought Chriſt, ( after they were caſt out of the Man ) that he would not command them *to go into the Deep*, as though the Deep or bottomleſs Pir had been at a Diſtance from them : Yet the Meaning is, that they might not wholly go out of the Spirit of the World, and out of Union with it, deeper into the Center of Darkneſs and Wrath ; for in Union either with Men or Beaſts, who live in the Spirit of the World, they receive ſome Mitigation of their Torment, which they have not, when they are naked and uncloathed : Therefore their Going into the Abyſs from Union with Spirits of Men or Beaſts is not as we depart from one Room into another, ( which are diſjoyned by outward Diſtance ) but a Sinking deeper from the Circumference toward the Center, from the outward to the inward, which we call the *dark World* and *Hell* : Which ( according to the Sight and Experience of ſome deep myſtical Men ) is made up of ſpiritual *Sulphur, Mercury* and *Salt*, not united and harmonized in ſweet Proportion, for then they would be *Paradiſe* ; but as in *Diſcord* and *Diſproportion* working in

contrary Motions through the Absence of that pure *balsamical Oil*, which flowing from the Heart of God, makes Paradise so delightful.

4. Now as all Things in this visible World are compounded of these three material Principles, *Sulphur, Mercury and Salt*, so are the invisible Worlds in their spiritual Nature, from whence the visible World proceeded, and in which it is erected; for (*Hebr. 7, 3.*) *the Things which are seen, were made* (may eck phynomainohn) not of Things that do appear, but consequently out of Things invisible, as the Vulgar Latin hath it: *Ut ex invisibilibus visibilia fierent*; and to the same Sense is the Syriac Version. But to proceed, the dark World (*Rev. 9, 2.*) is called the Abyss or Bottomless Pit; and whosoever go down into this Sea, sees God's Wonders in the Deep, *Psalms 107, 24.* for there is the great *Leviathan*, (*w*) the crooked Serpent, the Dragon, *Isa. 27, 1.* Out of whose Mouth (*Job. 41, 19. 20. 21.*) *go burning Lamps, & Sparks of Fire leap out: Out of his Nostrils goeth Smoak, as out of a seething Cauldron: His Breath kindleth Coals, and a Flame goeth out of his Mouth. v. 31. He maketh the Deep to boil like a Pot: He maketh the Sea like a Pot of Ointment. 34. He beholdeth all high Things: He is a King over all the Children of Pride*, which are the Principalities, Powers and spiritual Wickednesses of this dark World; Many of which in their dark Bodies bear the Forms of terrible Beasts, *Rev 9, 3. 17.* Into this Region Christ descended, after his Giving up of the Ghost upon the Cross; for this is a distinct Article of the ancient Creed, and agrees with *Acts 2, 27. Thou wilt not leave my Soul in Hell*, which was by the Psalmist prophetically spoken of Christ's Descending into Hell, and of his Redemption from it; and *Ephes. 4, 9.* 'tis said, that before he ascended,

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(*w*) I deny not but some great Sea-Monster is (in the Letter) here described; but that the Devil is here also alluded to, and intended, is not only my Judgment, but of many of the Ancients, as appears clear by *Ver. 34.* which is a Key to the Rest.

he descended into the lower Parts of the Earth; which can not be meant of his outward Body, because that lay in, or near the Surface of the Earth: Or as in *Matth. 12, 40. into the Heart of the Earth.* Where there is a Parallel made betwixt *Jonas* and Christ, the Type and the Antitype; which cannot well correspond, except Christ descended into the Sphere of the inward spiritual *Leviathan*, as *Jonas* into the Belly of the outward: From whence (in Type of Christ) he said, *Jonah 2, 2. Out of the Belly of Hell cried I, and thou heardest my Voice.*

5. Now *Hell* or the dark World may be called the Heart of the Earth, 1. In Allusion to that large Sphere or Lake of Fire, which according to *des Cartes* and some learned Hermerick Philosophers, is seated in and about the Center of the Earth. 2dly. In that according to the eternal Gradation of Beings and Principles it may be said to be within, in the Middle or Center of it; the Earth and all terrestrial Matter being more outward, in the Circumference. And though *Hell* is called *Matth. 8, 12. To Skotos to exoteron*, the utter or more outward Darkness; yet that's spoken in Relation to Paradise and the eternal World, not in Reference to the Earth and this World.

6. Now Christ having passed through this Principle into Paradise, draws us all after Him, according to that Promise: *When I am lifted up on the Cross, I will draw all Men unto me.* Now this is no other Way, than that he went through himself; for there is but one Way into everlasting Life and the Kingdom of Glory; and that very narrow too, according to Christ's Words *Matth. 7, 14. Strait is the Gate, and narrow or afflicted (tethlimmenay Hodos) is the Way that leads into Life, and few there be that find it.* Even they only who deny themselves and take up their Crosses, and follow Him, who is the Way, not only through this World, but even through Death and Hell also; for, though in Conformity to his Pattern we come to be cast into Hell, which *Mat. 13, 50.* is called

*the Furnace of Fire*, ( typed forth by *Nebuchadnezzar's* fiery Furnace, into which the three Children were cast; ) yet the Son of God walks there with us, keeping us from that Torment and Pain, which the Damned undergo; and making us with him to triumph over Principalities and Powers, and to conquer them by the Blood of the everlasting Covenant; which quenching the Fire of Wrath, raiseth the Spirits of the Obedient out of this dark Grave, into the Joys of Paradise.

7. But we must know, that in our Progress we may many Times be cast into Terror and Anguish; yea feel Hell awakened in us, and afterwards be delivered by some Influence of Christ's Spirit, and Infusions of his Love, and yet be short of this Resurrection, and of passing through Hell as Conquerors; which can never be till we descend thither without Guilt, in Child-like Innocency, with the Candle of the Lord in our Hands, which is the Pillar of Fire, which alone can lead us through this Night into the Day of Paradise. To which State whoever attain, cannot but sing thus, in the Joy of their Spirits :

8. *Ye Morning-Stars, ye Sons of Light !*

*Rejoyce with Jubilation :*

*As ( a ) once ye did when that first Night  
Was scatter'd by Creation.*

*Behold the Prince of Night is thrown  
Into his proper Place :*

*And he that cast the Dragon down,  
Hath ( b ) rais'd me by his Grace.*

*And now I stand above that Grave,  
Where Wrath entombed is;  
And wait, that rich Crown to receive,  
Which will be perfect Bliss.*

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( a ) Job. 38. ( b ) Ezek. 37. 12. 13.

## C H A P. XIII.

1 *The Soul thro' the inward dark World enters into the internal Paradise.* 2. *It's State in this angelical Garden.* 3 *It's Enjoyments here.* 4. *This State, the fifth Day in the new Creation.*

**B**Y this Time the Soul experienceth the happy State of being freed from the Principle of Selfness, in Returning to God from the Spirit of the World, & sees the real Progress it hath made, from the outward thro' the inward dark World into the internal Paradise, where *Adam* lived before his Fall, and where Christ conversed betwixt the Time of his Resurrection and Ascension. In this spiritual Region, the Curse is not manifest, there being a perpetual Spring. Here are the Idea's of all visible Bodies, in much Beauty and appearing Lustre. Here are those bright Clouds, which overshadowed Christ on the Mount, and when he was received up into Heaven; in which he will descend, (d) when he comes again to judge the Earth.

2. Now the Soul having attained to the State of this angelical Garden, knows what it is to turn and become as a (e) Child, and to attain a secret and quiet Life of Innocency and pure Love, free from those Passions and evil Affections it had formerly groaned under. And here it experienceth what it is to be born of (f) Water and the Spirit, as a necessary Qualification to do the Will of God: And sees it's Conception in the Womb of Wisdom, (which is our new Mother) who here distills the Milk of the eternal Word, (from the eternal World) to feed and nourish the Soul: Whither it now travels, as fixing its sight upon that pure River of Water of Life, clear as Chrystal, (g) proceeding out of the Throne of God, and of the Lamb. But now likewise the Soul lives the life of spiritual Vegetation, and grows like a Willow by the Water-Courses, or (b) a Lilly in the Garden

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of

(d) Rev. 1, 7. (e) 1 Pet. 2, 2. (f) Joh. 3, 5. (g) Rev. 22, 1. (b) Hos. 14, 5.

of the Lord, being continually refreshed with the Dews of the eternal Heavens, and quickned by the Beams of the Sun of Righteousness, and cherished with the enlivening Gales of the Holy Spirit. All that are in this State, are like the harmless Flowers in a fruitful Garden, springing from the same Ground, yet differing in Colour, Virtue, Smell, and Growth, according to their several Natures, and Times of Planting; yet all serving to express the Power, Love and Wisdom of their Creator, without any Strife or Contention for Eminency, Place or Esteem, being all satisfied with what God affords them, and their different Capacities fit them for.

3. O what a sweet Harmony is here! What a beautiful Consent in expressing the Goodness of the great Creator of all Things! How far are Spirits here from envying the different Beauties and Ornaments one of another! How sweetly do they incline to mutual love and Agreement! As being the Branches of one pure Root, as enjoying the same Kind of Nourishment, and receiving Life from the same (*i*) quickening Spirit! How is all Wrath and Contention here forgot! How amiable do Spirits now begin to grow in the Eyes of Christ, by their innocent Childishness! And truly in this Dispensation, we come to be cloathed with Humility, wrap'd up in Meekness; expressing nothing but the blessed Effects of Heaven upon Earth; here we are full of Love-meltings towards Christ, who baptiseth us in the soft Water of spiritual Meekness; which overspreads the Soul, not suffering any of the Fire of Passion to spring up. In this State the Soul is very watchful, over every Motion in the outward and inward Man, fearing to step down again into Nature, where before it had so much Trouble and (*l*) Bitterness; whereas now it is in a sweet pleasant Rest, lying upon the Bed of Innocency, solacing it self in the sweet (*m*) Embraces of it's Saviour, who

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(*i*) 1 Cor. 12, 13. (*l*) Hebr. 12, 15. (*m*) Cant. 2, 6.

who now begins to shew himself very clearly, and to afford almost continual Refreshments : In a Word, this is a Life of Stillness, Silence, and spiritual Simplicity ; in which the Soul turning it's Eyes from Nature, looks directly forward to (n) Eternity, and strongly breaths after it's Arrival there.

4. And here we come to know the Work of the fifth Day in our new Creation, answering the fifth of those seven Spirits, which are the Eyes of the Lamb of God, *Revel. 5, 6.*

*If Harmony doth in this Fifth arise,  
What will it be, when thou dost sabbatize  
In that last Day, where all Variety  
Concenters in a perfect Unity !  
Then stand thou fast, poor Soul ! and keep thy Ground,  
Till with eternal Love thou shalt be crown'd.  
Take Heed of Lust which (o) unlock'd Adam's Eyes,  
And cast him to the Earth from Paradise.*

## CH A P. XIV.

1 *The Blessedness of this State further discover'd.* 2. *As it restores the internal Faculties of spiritual Sensation.* 3 *A Caution not to set up our Rest in these Enjoyments.*

**W**HEN the Soul is arrived to this Baptism of Meekness and innocent Love, and hath experienced the comfortable Distillations of the heavenly Dew to it's very great Profit and Growth, it comes to be much confirmed and established in this Principle, and finds the Effects of it's present Station to be very blessed, in Comparison of what it was, when it stood in the Fire of awakened Nature : And now seems, as one that hath passed through a hot fiery Region into a moderate cool Air, where gentle Gales of Wind

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breath

breath upon it, and refreshing Dews entertain it, and cooling (p) Waters are afforded to take away the Sense of Thirst. And now it perceives the Happiness of those who have made their Way by Death through irregular and discording Nature, into that spiritual State, where there is Joy, Peace, (q) Rest and Harmony. This Condition then brings with it a greater Death (r) to the World and all worldly Things, a total Disrelishing of all Things corrupt and impure, though more refined; and so as it is deadened to the World and Selfishness, it (s) lives the more to God and all Goodness, and finds it's Will more strongly drawn to Christ and Eternity.

2. And this Dispensation into which the Soul now enters, is a State of much (t) Life and Quickning, and of much pleasing Enjoyment from the Objects of the internal Senses, renewed and restored by the Spirit of God; for here the (u) internal Faculties of spiritual Sensation are more opened, and give a greater Enjoyment of the first angelical (w) Life which was in Paradise: And we attain the Use and Restoration of these Faculties through our Growth in Regeneration, and as a Privilege purchased for us by Christ: So that all Saints shall partake of them, either here or in Heaven, according as their Attainments are. In this State, our internal (x) Eye is more unlocked, to behold the paradisaical World, with those luminous Objects and Inhabitants that are in it: Here we see such bright Clouds, as the Disciples *Matth.* 17, 5. saw on the Mount, and at Christ's Ascension, when he was taken up into Heaven, (*Acts* 1, 9.) in which he will likewise descend again, *Matth.* 24, 30. Here also we see the Angels of God ascending and descending, as *Jacob* at *Bethel*, *Gen.* 28, 12. In this State also our inward Ear is sweetly entertained with angelical Harmony, hearing the sweet (y) Harpers upon Mount *Sion*, and the Voices of those that

(p) *Psal.* 46, 4. (q) *Hebr.* 4, 3. (r) *Gal.* 6, 14. (s) *1 Pet.* 4, 10.  
 (t) *1 John* 3, 14. (u) *Hebr.* 5, 14. (w) *1 John* 1, 1. (x) *2 Kings* 6, 17. (y) *Rev.* 14, 2.



that sing the Song of *Moses* and the Lamb, and of those that cry Hallelujah! Hallelujah! *Rev.* 19, 1. 3. 4. 6. with many other Voices out of the eternal World, *Rev.* 4, 1. Moreover our internal *Feeling* is almost continually entertained with the strong Contactions of the Word of Life, which sometimes discover themselves by thrilling Motions throughout the whole Man; but most commonly by strong Infusions of the pure burning Tincture of Jesus into the Heart, *Luk.* 24, 32. In this State likewise we oft *smell* the hot Perfumes of Paradise, and are pierced through with most delightful Odours, which infuse themselves into the Tincture of the Heart, create Delight, and give a plain Feeling and Sense of the Presence of Paradise, and that invisible light World, where there is no Curse nor Corruption. And in a Word, here we *feed* upon the heavenly Manna, Angel's Food, which is living Bread, that quickens, enlivens, and corroborates the Soul; and we oft *taste* very sweet Dews, diffusing themselves with much Pleasure, into that internal Sense of Taste, which lies within the Organ of the Tongue. Thus all the spiritual Faculties of Sensation, are in this Dispensation more opened, and more freely entertained with their peculiar Objects.

3. But yet we are not to rest in these Enjoyments, nor to go to build Tabernacles with them; but to look forward, and to press after perfect Union with the divine Nature in the eternal World: Where is our true Sabbath of Rest, in the Vision of God, and the perfect Fruition of his Love for ever, 1 *Thess.* 4, 17. *Heb.* 4, 9.

*The Pleasures which in this State we enjoy,  
Are only known to those that do obey;  
For, Souls that do imbibe Sin's Poyson here,  
Have neither Eyes to see, nor Ears to hear  
Those sacred Objects of divine Sensation,  
Which are the Pleasures of the new Creation:  
Man's lapsed Sense and Reason know them not,  
They are the little Children's sacred Lot.*

## CHAP. XV.

1 *The Soul's Enjoyments in its Approaches to the eternal World.*  
 2 *By its Growth in Love to God.* 3 *Its Fellow-Members.* 4  
*And all Men.*

**B**Y this Time the Soul begins to draw near the eternal World, in its fixed Station and habitual Enjoyment, lying under the Showers of Love, which descend from the Heart of God and the Bosom of *Sophia*: Here the blessed Tincture of Jesus coming so powerfully, as though it streamed from his glorified Humanity, flows into the Soul like a River of Oyl mixed with Fire, which affords that unutterable Delight, which cannot be conceived by those that know it not experimentally.

2. Here Christ saith: Drink, yea, drink abundantly, O Beloved! And fills large Cups of Love, heavenly Love to poure into the Soul; so that it sometimes comes to be (*b*) *sick of Love*, not knowing how to carry it's self through the abundant Showers that fall upon it: For Christ many Times toucheth the Soul with a piercing Beam of Love, which by this is suddenly drawn to a quick Return; and this gives freer Passage for a new Impression, which more exciting the Powers of the Soul to a new Imbrace, opens the Way more for the King of Glory to enter, with that Power and unutterable Force of divine Love, that the Soul becomes filled, swallowed up, and transported into a Kind of Rapture, not being able to express those Pleasures, Gusts, Imbraces, Love-Extasies, which then are piercing through it, nor sufficient Praises and Hallelujahs to the great King of Saints, who bestows such royal Tokens of Love upon it.

3. And as in this State, there is such holy Commerce in pure Love, betwixt God and the Soul, so there is betwixt the Soul and (*c*) other Saints; who cannot but wonderfully

wonderfully own and love one another, and delight in that Likeness of God, which they see in each other, and bless him for those living Powers of Grace and Love, that are communicated in the Worship of God, by which they exceedingly refresh each others Spirits. Now this mutual Love chiefly flows from a (*d*) Sight and Sense of Oneness, which exceedingly enforceth this great Closing and Outflowing of Spirit, to delight, comfort and refresh one another. And here is that Strength of Love, that we could give our (*e*) Lives for the Brethren, and endure much Affliction to free them from Sufferings: Here we bear one another's Burdens, and so fulfil the royal Law of Love; for we can keep nothing as our own, but what we heartily communicate and make our Brethren Partakers of, because they are Part of our selves: Here we come to practice that heavenly Law of loving our Neighbours as our Selves, and of doing God's Will on Earth, as it is done in Heaven; for which End Man and the visible World were brought forth: For the Breaking forth of Sin and Wrath was not according to God's most pure and holy Will, which is good, and tends to Salvation and Blessing, and the Keeping of his Creatures in that primitive Harmony, in which they came out of God's Hands, as fitted to glorify Him through mutual Love, and regular Obedience. And this is the End of Christ's Coming into the World of Man's Nature, even to restore it from the Discord of Sin and Wrath, to the Harmony of pure Love and Righteousness.

4. Therefore 'tis a happy State to have attained this Habit of Love before described, which will not terminate within the Sphere of our Neighbours and Brethren, but in some Measure flow out to all; causing us to breath after, endeavour and pray (*f*) for their Change: for it is the Nature of true Love to communicate it self, and to delight in propagating it's own heavenly Image, that so

many

many may come to partake of Bliss & Happiness through it. And in this Enjoyment, if we find any that know and possess but little, yet thirst much after God, O how will our Hearts burn within us! How ready shall we be to employ our Talents for their Good, and to discover that Way, which leads through Nature into the Kingdom of the Love! What Labour and Pains could we take, to be instrumental in changing and quickning them, and in bringing them through the Cross to our own State of Happiness! So that this Dispensation abounds much in Love, both to God and our Neighbour, fitting the Soul for Ascension into Eternity, there to see and know with Satisfaction and Delight those Wonders, which the holy Angels and glorified Saints, are continually viewing with Joy and Admiration.

*Blest is that Soul which is arrived here,  
Where quickning Love casts out dejecting Fear,  
And gives that sweet Composure to the Mind,  
That it lies passive to that holy Wind,  
Which blowing from the highest Paradise,  
Invites the Soul to come and sabbatise  
In that bright Day, where the Arch-Angels sing  
Sweet Hallelujahs to our Christ, their King.*

## CHAP. XVI.

*Being the Conclusion to the Rest.*

1 By the foresaid Preparations the Soul is fitted for the Opening of the eternal World. 2 This Remove not attainable, but by an Entire Resignation of our Wills. 3 The Soul's Ascent an Effect of the divine Power. 4 Wonders discover'd in this Ascent. 5 The Fruit of these Discoveries 6 The Difference of the Openings of Eternity in the Heart, from those in the Head.

**T**H E Soul being brought thus far in the Heart-work by the Power of Jesus, through the Practice of the Cross in Self-denial and Resignation, lives in habitual springings up of the Love in the Cen-

tre of it's Spirit, where the Work is near finished ; the Will being constantly drawn toward the Heart of God, in the Chariot of Love. And in this State the Soul is completely fitted for Ascension, and the Opening of the eternal World, which is Part of the Head-Work ; for in that the spiritual Eye is seated, which is capable to see and know the Wonders of Eternity.

2. And though some in a Rapture may be taken up into that World, long before the Work in their Hearts, Wills, and Affections is finished ; yet such must afterward go through the Work in Nature, of rectifying all their Properties, and of bringing their Wills into Death, and pure Resignation, that so they may be fitted for the Birth of the Love. Whence it's clear that this State of Regeneration, attained in the Will through the Death, is far more considerable, and nearer Perfection than the highest Rapture without such a foregoing Work ; and the Ascension, after this Work of Regeneration in the Heart, is more weighty, and more tending to Perfection, than any Rapture of Transportation before, can be ; because by such a Work the Will is wrought up into a constant Union with Christ, which by Ascension is more confirmed and established, the Heart through that, being more raised above (*g*) all mortal corruptible Objects, and more reduced into a passive silent Waiting for the Opening of the *eternal Temple*, whence the infallible Voice proceeds, and where the great High-Priest sparkles with the most bright Beams of divine Glory.

3. But the Manner of the Soul's Ascending from the Internal to the Eternal World, is very remarkable and wonderful. It (*b*) cannot of its self move one Degree upward : That same Hand of Power which carried it downward, to see the Wonders of God in the Depths, must carry it upward to see his Wonders in the high Places above. So that in this, the Soul is meerly passive ;

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The Spirit of Christ being the Agent, which descending with an over-shadowing Virtue upon it, wraps (i) it up swiftly, and in a strong Force (by which the Soul's Acts are for a while suspended) translates it, as it were, in a straight Line from the inward toward the Inmost.

4. In this Translation or Ascension, what Wonders are seen and felt, I shall not particularly express: But in general, this I must declare, that there is an unutterable Power transfusing the Soul in this Ascent, which first comes into the Womb of the invisible Worlds, (out of which they issue) in which it finds an universal Silence or Stillness; and above which it discovers a great Glory, inhabited by glorified Spirits who there live in perpetual Harmony and Joy, singing Hallelujahs to the Lamb of God; and continually waiting upon the infallible Voice proceeding from the Throne of God. To be taken into this, is a further Degree of Ascension, being the second Mansion in the eternal World; where (k) Myriads of Angels attend those Commands, which come out of the most holy Place, which is the last and highest Mansion in that World, answering to *Love*, as the second to *Life*, and the first to *Light*, corresponding with the threefold Manifestation of Father, Son, and Holy Ghost. But to speak much of the two last, requires greater Experience than yet I have enjoyed. Neither is it expedient to describe the first, nor those Wonders which are in it, in Regard of that Blindness and general Enmity, which is in Men's Hearts against the deep Mysteries of God in invisible Nature.

5. But after Ascension into the first, the Soul becomes so much indued with the Sense and Apprehension of those spiritual Mysteries, it was there acquainted with; and hath such a clear View of the outward World and of the Misery that most there lye in, that it cannot but weep over the greatest Part of Men, as Christ did over

*Jerusalem,*

*Jerusalem*, as seeing them exceeding ignorant of Eternity, and so of their own everlasting Happiness; and involved in the Spirit of the outward World, where the Prince of the World holds them captive, and makes them Enemies to the Kingdom of Love, in which there is no Enmity, Covetousness, Lust nor Deceit, nor any such Things as those are, which in the World are most courted and admired. After this also the Soul begins to discover the evil Properties and Habits of Men's Spirits, very much portrayed in their Faces, discovering in their very Aspects and Signatures those bestial and devilish Passions, by which they are swayed and captivated within; so that the Eye many Times affects the Heart with Grief, in viewing the sad Estate of Souls estranged from the Life of Innocency, and pure Virginity, and imprisoned in the dark Chains of corrupt Flesh and Blood. Here likewise the Soul is exceeding passive, and much comprehended in deep abstract Silence, by which it much enjoys unutterable Pleasures, and Gusts from the inward Ground of Eternity, having much Sense of the Nearness of that Kingdom, where the angelical Thrones sing Hallelujahs, and sport themselves in the innocent Delights of their eternal Spheres and luminous Mansions. And as the Soul passeth from the first Mansion toward the second and third, Jesus (*m*) of *Nazareth* (in his glorified Humanity) begins to give great Demonstrations of his Presence, and to visit the inward Man with frequent and very great Impressions; so that it cannot doubt but that he is sometimes personally present, infusing the Tincture of his glorified Body into the Heart, which is sweeter than Honey, and burns like Oil and Fire mixed together. And truly this Dispensation is exceeding comfortable and very weighty; for the Discovery of Christ's Presence sometimes swallows up the Soul into unspeakable Joy, being transfused with the Breath of his Mouth, which is

most

most odoriferous; and quickened by the Touch of his Body, which is most delightful; and pierced through with the Sound of his Voice, which is most harmonious and powerful; causing the Soul deeply to admire the Grace of God, and to cry out with *St. Thomas : My Lord and my God ! In this Dispensation, Christ shews very powerfully, the Necessity of his Mediation, as God-Man ; and that whatever we receive, is through Him, who standing in the deepest Union with the Father, conveys all Light, Life and Love from himself into us, who at the Time of the Restitution of all Things, Acts. 3, 21. will again breath the holy Ghost on his chosen Vessels, of which those in the primitive Time received but the first Fruits.* He also reveals in this State, how the Mystery of Iniquity (even the Spirit of Antichrist) works in most Sects of Christians; carrying them either to deny or slight the great Mystery of his mediatory Office: Or by Misconceptions to cry up his Blood and Merits, to the Prejudice of Mortification, Self-denial, and the Imitating of his most innocent Life, as our Pattern to walk by in this World.

6. Moreover in this Dispensation, the Soul enjoys very great Openings of Eternity in the Heart, which are different from Openings in the Head, where the inward Senses of hearing and seeing are resident; for whatever in a divine Sight (Eternity Opening in the Head) we clearly and distinctly view and behold, the same (in a Heart-Opening) we really feel and handle in a spiritual Way; for in it we come experimentally to know and perceive the Motions and administering Influences of Angels: The Virtue and Efficacy of Christ's universal and particular Body: The Harmony, Love and Enjoyments of the Spirits of just Men made perfect, with much of the Glory and Majesty of that Kingdom prepared for us from the Beginning of the World, into which none can enter but those, who have (n) forsaken all for Christ,  
and

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(n) Luke 14, 33.



and de vested themselves of all the Vestments of Corruption, and have put on the Robe of Innocency, which is the Garment of true Virginity, in which they will not be ashamed to stand before the Son of Man, in his Kingdom.

*Then be ye wise Immortal Sparks of Fire,  
And strive to get you Garments of pure Light;  
In which you may from mortal Dregs retire  
Into that Glory, where's no Spot of Night.  
O do but weigh how swiftly Time goes by,  
And how all earthly Pleasures rise and fall;  
As soon as they a Being have, they die,  
And nothing can their hasty Joy recall.  
But when the outward Garment is withdrawn,  
Eternity presents its constant Face,  
In which all Actions clearly will be shown,  
Which ever have been wrought in Time's short Race.  
But such alone can there possessed be  
Of Happiness, that have been born again:  
Others will feel the Pangs of Misery,  
Who in their Wills Corruption still retain.  
Then die to Sin, while on the Earth you live;  
So after Death, true Life you shall receive.*

## A Brief ESSAY in Verse, upon the 13th Chapter of Corinthians, the First.

**T**HOU I with Eloquence should vested be  
Above the Pitch of meer Humanity;  
So as in Tongues with Angels for to Vie,  
Yet all is nothing without Charity:  
Like sounding Brass, or the (a) loud Cymbals Noise,  
E Without

(a) The Greek Words imports rather a loud sounding, than a tinkling Cymbal.

Without true Life, I should but form a Voice.

2. And tho' I have the Gift of Prophecy,  
And hidden Wisdom be unvail'd to me;  
So that in Knowledge equal I become  
To the great Soul of wise King *Solomon*;  
Yea, tho' by Faith vast Hills I could remove,  
Yet all is nothing without perfect Love.

3. Tho' all my Goods in Alms I should bestow,  
And so great Zeal for my Religion show,  
As to consent my Flesh in Flames should burn,  
Rather than from my dear Opinion turn :  
Yet thence no Profit to my Soul can rise,  
Except to Love, it self's a Sacrifice.

4. This Love by it's true Characters may be  
Distinguish'd from pretended Charity ;  
It perseveres in Patience and is kind,  
Then, when to try it, all Things seem combin'd.  
Envies black Tincture it did never know,  
Nor Ostentation in it's Actions show.  
It is not puffed up, but will kiss the Dust,  
To help those Souls, which in it's Goodness trust.

5. Comely to all it self it doth express,  
Through Condescension seeking for to bless.  
No Self-Love ever did it's Actions stain,  
It stoops to suffer, to make Others reign.  
No (b) Bitterness did ever in it rise  
From the worst Actings of it's Enemies ;  
But still it thinks the Best, is not severe  
Sin to impute, but rather all would clear.

6. All Falshood and Injustice distant are,  
As from it's Joys, so from it's spotless Sphere :  
But Truth in Heart, Word, Works, are it's Delight ;  
A pleasing

(b) The Greek imports, 'tis never provoked into high Passion or embittered.

**A pleasing Object to a Virgin Sight.**

7. It (c) covers all that Malice would reveal ;  
It pardons, and would fain all Breaches heal.  
It doth believe all that may Crimes excuse,  
Except meer Evidence makes it refuse.  
And tho' Things at the present may seem bad,  
It hopes at Length they will be better made.  
Thus it endureth all Things, waits to see,  
Through the long Patience, a full Victory :

8. Which Love will gain ; for it can never die,  
But must out - last the Gift of Prophecy :  
Yea, and of Languages ; for they must cease,  
And give Way to united Blessedness :  
When all our twilight Knowledge will expire  
In the bright Beams of it's eternal Fire.

9. Knowledge and Prophecy are but in Part,  
But Love's that Essence which must fill the Heart,  
By that imperfect Gifts absorbt must be ;  
But that ends well that dies in Charity.

10. Children like Children reason, think and speak,  
Their intellectual Actings are but weak ;  
But when to manly Age we do arrive,  
No longer then in childish Things we live :  
So when our Hopes in Love consummate are,  
Imperfect Lights and Gifts will disappear.

11. For little here but Images we see,  
And Pictures of essential Verity ;  
Eternal Truths in Riddles do appear,  
Much is obscure, but very little clear.  
Yet when the perfect Love we shall possess,

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With

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(c) In the English : *It beareth all Things* ; but according to the Greek it may be better rendered : *It covers or hides all Things*. Else the last Words of the Verse and these import the very same.

With Intuition Heaven will us bless:  
 Then Face to Face we shall that Beauty see,  
 By which angelick Hosts enamour'd be.  
 Then shall we know, as we of Him are known,  
 By Rays of Intellect and pure Sensation.

12. Therefore when Faith, Hope, Love, we do compare,  
 Love hath the Palm ; this Love the Crown doth wear.  
 The Evidence of Things not seen Faith is,  
 And Hope our Anchor, till we come to Bliss :  
 But then they both expire, and both resign  
 To Love the First-born of the sacred Trine ;  
 Without which Heaven could not Heaven be,  
 Neither a Place of Rest, nor Unity.  
 'Tis this that links Eternity to Time,  
 And makes the Heavens with our Earth to chime.  
 'Tis this that knits *eternal Souls* in one,  
 And binds the *Angels* in Conjunction.  
 'Tis this that draws down the almighty Powers  
 To overshadow us in golden Show'rs,  
 That so our Hearts might full enriched be  
 With the abundant Fruits of Charity.

*F I N I S.*

THE  
JOURNEYS  
OF THE  
CHILDREN of *Israel*.

As they are recorded, *Numb. 33.*

And in their Names and Historical Passages Com-  
prise the great and gradual Work of

REGENERATION;

In Which Discourse

Our various Straits and Succours in the spiritual  
Wilderness; our Encounters with, and Victory over  
Sin and Satan, are distinctly represented.

And all proportion'd to the Truth of Experience  
and internal Teaching; as these correspond with the  
Authentick Suffrage of the Holy Scriptures.

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*Uncover mine eyes that I may behold wondrous things  
out of thy Law, Psal. 119. v. 18.  
Thy Testimonies are Wonders, &c. Ibid. v. 129.*

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## Christian Reader.

**M**Y Design in this Treatise is not to resolve the historical or geographical Difficulties, which occur in these forty two Journeys of *Israel*; this hath been attempted by many Others: But to give an Account of that divine Allegory, that spiritually moral Sense relating to the Work of Regeneration, which I find comprised in the *Hebrew* Names and historical Passages of these Journeys. I am not ignorant what a general Prejudice is cherished against allegorical Expositions of the Scriptures; which the Miscarriage and Extravagancy of some, in Attempts of this Nature, may partly have occasion'd. Yet notwithstanding, in Works of this Kind; if we, 1 keep close to the most pure unvarying Rules of Regeneration. 2 Produce nothing contradictory to any evident Scripture-Truth, or immutable Principle of eternal Reason. 3 Have a real Foundation for such Expositions, either in the *Hebrew* Names, or historical Passages of the Text. 4 Retain a due Reverence for the literal Sense, preserving that inviolable: I say, these Rules being observed, I see no Reason against allegorical Expositions of the holy Scriptures, and therefore no just Ground of Prejudice against them.

For doth not St. Paul. *Gal. 4.* manifestly assert, that *Hagar* and *Sarah*, *Ishmael* and *Isaac*, Mount *Sinai* and Mount *Zion*, did allegorically represent the two Covenants, and their different spirited Children? For of these he affirms Ver. 24. *Which Things are an Allegory*, or allegorized, *alloygoroomena*, as in the *Greek*. Of the same Nature is that Passage 1 *Cor. 9, 9.* *Thou shalt not muzzle the Mouth of the Ox, that treadeth out the Corn*; which being taken out of *Deut. 25.* is alledged by the Apostle,

to prove that Such as preach and labour in the Gospel, should live of the Gospel, Ver. 14. And that the Spirit of God intended this figurative Sense in this Precept, besides the literal, is manifest by Ver. 10. where it was said: *For our Sakes it was written*; yea, that a figurative Sense was chiefly there intended, appears evidently by Ver. 9 and 10. teaching Justice towards all that labour for us, especially in the Doctrine of the Gospel, and this by the Embleme of an Ox, treading out the Corn.

2. 'Tis generally allow'd, that at least a great Part of the Ceremonial Law, did figuratively respect our *Messias*; his Humiliation, the Attonement he made for Sin, internal Circumcision, Justification, and Cleansing of our Souls, to fit us for the true, that is, everlasting Rest: All which is manifest in the Epistle to the *Heb.* particularly in the 9th Chap. where also *Ver. 9.* we find the first Tabernacle call'd: *A Figure for the Time then present*, in the *Greek* 'tis *Parabolay*, a Parable for the Time present, which shadoweth forth, 1st. Things in Heaven, *Ver. 24* where the holy Places made with Hands, are said to be the *Antitypa*, Figures (or rather Copies) of the true, that is, of Heaven it self, into which Christ is there said to be entred. 2dly. God's Church on Earth, in Type of which, and it's spiritual Washing in the Blood of the Lamb, 'tis said: *Moses sprinkled with Blood, both the Tabernacle and Vessels of the Ministry*, Ver. 21. This Gospel-Church is call'd: *A Tabernacle, that shall not be taken down*; *Isa 33, 20. The Tabernacle of David, Acts 15, 16.* that is, of Christ's Reigning in Love and Mercy in and over his People: In which there are three Degrees of Forms of Christians; 1. Little Children. 2. Young Men. 3. Fathers. 1 *John 2, 12. 13.* as there were three signal Parts, and distinguish'd Spaces in the Tabernacle and Temple; the outward Court, the holy Place, and the most holy, in which last, the Lord using to appear in a bright Cloud upon the Mercy-Seat, and make

known his Will thence, by a divine Voice, *Exod. 25, 22. Levit. 16, 2.* I say in Reference to this Way, of God's Exhibiting himself, *John* saith: *I write unto you, Fathers! Because ye have known him, that is from the Beginning, 1 Joh. 2, 13.* They being such, as were arrived at the third Dispensation, answering to the most Holy; and so being pure in Heart, did in an eminent Manner see God, walk with him, and were taught of him.

3dly. Our Saviour esteemed Parables such fit Mediums, of both Concealment and Instruction, that he oft used them; insomuch, that it was said of him, *Matth. 13, 34.* that *without a Parable speak he not unto them:* Now Parables being allegorical Similitudes, being according to the Law and the Prophets, there is no Question, but they abound with such; for 'tis said of Moses: He put a Vail over his Face; and David, though a Prophet, cries out: *Psal. 119, 18. Enlighten my Eyes, that I may behold the wondrous Things out of thy Law.* The plain Precepts and literal Sense of many Places are obvious to all; but under them there are couched holy Mysteries, and marvelous Things that require the particular Assistance of the divine Spirit, to understand them, which caused the Psalmist so pathetically to affirm: *Thy Testimonies are Wonders,* for so *Pelaoth* signifieth. And in this, the constant Tradition of the more learned Jews, conspires with the Truth; which is well represented in that Saying of *Philo* in the Book of the contemplative Life, viz. *That the whole Law of Moses, is like to an Animal, whose Body contains the literal Sense; but the Soul, the more hidden Meaning, wrapt up in the Soul of the Letter.*

4ly. That much of the historical Part of the old Testament, contains a moral and spiritual Sense, in the Significations of the *Hebrew* Names, may be manifest to those, who understanding that Language, and also the more deep Work of Regeneration, will impartially apply themselves to compare the one with the other: The  
several



several Imports of the *Hebrew* Names, and the Context where they are found, with the Work of the new Birth, gradually carried on by God's Spirit in our Hearts. Yea, if we do but unprejudicately reflect upon Abundance of *Hebrew* Names, and their Significations, comparing them with the Context, where they are met with; though we have not those deeper Experiences in the Work of the new Birth, yet in them, we may discern many excellent divine Truths, manifestly distinct from the literal Sense. A clear Hint of which is given in the Epistle to the *Hebrews*, Chap. 7, 1. 2. where it being asserted, that *Melchizedec* was King of *Salem*, the Signification of these two proper Names is added: And 1st. that of *Melchizedec*, which by Interpretation is: King of Righteousness, as the Text expresseth. 2d. that of *Salem* or *Shalem*; where also King of *Salem* is said to signify: King of Peace, according to the known Import of these *Hebrew* Words; so that in this Assertion there is comprized, 1. This historical Truth, Ver. 2. that *Melchizedec* was King of *Salem*. 2. These moral or spiritual Verities; that he was 1st. King of Righteousness, then King of Peace; and both in Type of our Lord Jesus Christ: By which it appears, there is a third typical Sense couched in this Assertion; for the Scepter of Christ's Kingdom, is a Scepter of Righteousness, Heb. 1, 8. who is also stiled by *Isaiah*, Chap. 9, 6. *Sar Schalom, the Prince of Peace*; now, the divine Spirit it self, having in this Place, as it were, given us a Key, and opened a Door to such an allegorical Exposition of the *Hebrew* Names; How can we imagine, but that many other historical Passages are in the same Way to be interpreted? Which I hope, is made apparent in the succeeding Discourse, and may also receive some further Confirmation, by briefly remarking some few Scriptures, which amongst many others I have taken Notice of: The first of which is Ver. 27 of the 9th Chap. of *Genesis*: *God shall enlarge Japhet,*

and he shall dwell in the Tents of Shem, and Canaan shall be his Servant; now *Japhet* signifies one that may be perswaded or allured, and here represents Persons in their natural State, not obstinate against divine Reproofs, and the Call of God; but perswasible: Such God shall enlarge or perswade, (as in the *English* Margent) he will convince and allure them by his Spirit, to draw them from the Confinement and Bondage of Sin, to dwell in the Tents of *Shem*, that is, of Christ and his Followers: For *Shem* signifies a *Name*, *Glory*, *Honour*, and represents Christ, who is the Glory of God: or Godhead it's self (which is sometimes signified by *Hashem*, the Name, *Levit.* 24, 16.) eminently resideth. 'Tis then here insinuated, that all that will be perswaded to relinquish their natural State, and the Tents of Sin, shall dwell inwardly in God's Image, shall put on the Lord Jesus Christ, receive Protection from him, and also enjoy the Communion of Saints. As to the last Clause; *and Canaan shall be his Servant*; here is represented the vile abject State of Sin, and obstinate Sinners; for *Canaan* from the *Hebrew* Root, signifying, *depressing* or *depressed*, *bowed down*, imports first, the natural Bent of Sin, which depresseth and keepeth down that Soul, where 'tis indulged; and therefore is it self to be rejected, pressed down and brought under: Yea, and shall be so, in all that shall be perswaded to forsake Sin, and live in the Spirit, dwell in *Shem's* Tent; for to such 'tis promised: *Sin shall not have Dominion over you.* *Rom.* 6, 14. The 2d Thing imported here is, that they who obstinately comply with, and persevere in Sin, (the *curve in Terras Animæ et celestium inanes*) shall at Length be depress'd, brought under and subdued by Christ, and the true Church, as the *Canaanites* were by the Children of *Israel*, and that partly in this World, *viz.* *When the Kingdom and Dominion, and Greatness of the Kingdom under the Heaven, shall be given to the People of the Saints of the most high,* *Dan.* 7, 27. And partly  
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in that to come, when all they whom our Saviour pronounceth Cursed, (in Type of whom *Canaan* was here cursed by *Noah*) shall be cast into the Lake of Fire, Mat. 25, 41. Rev. 20, 15. Now this Exposition calculated to, and comprised in the Signification of the *Hebrew* Names, doth not at all thwart, but well correspond with the historical Sense of this Place.

The second Scripture I shall reflect on, is *Numb.* 11, 26. where amongst the seventy Elders, elected and qualified by God, to bear Part of *Moses* Burthen, and to be as Judges and Magistrates amongst the People; two only were named, and that not without a manifest Disposall of divine Wisdom: For in their two Names *Eldad* and *Medad*, two signal Qualifications for Magistrates and Rulers are comprised; for *Eldad* signifieth the Love of God; shewing that Rulers should be signally endued with divine Mercy, Kindness and Love, acting nothing in Cruelty or Revenge, but shewing Mercy and Compassion, to all that justly need them: That so they may as well resemble God in Goodness, as represent him in their Power and Office. Now as *Eldad* imports the Love of God, so *Medad* signifieth a Measure, representing Justice, in which Magistrates should so excell, as in their Actions to be a Measure and Pattern to all Others. *Medad* may also be rendred the Measure of God, in that the *Hebrew* *Jodh* is included in *Medad*, which being the initial Letter of *Jah* and *Jehovah*, two of the ten great Names of God, may afford Cause to render *Medad*, the Measure of God: (which Kind of Interpretation is not only cabalistical, but scriptural) Now this sets forth unmixed Justice, another great Qualification of a Ruler, who ought to imitate God in impartial Justice, as well as in Goodness and Clemency, measuring to every one, what is their Due, whether Reward or Punishment, according to God's own Description of a Magistrate: *He that ruleth over Men, must be just, ruling in the Fear of God.* 2 Sam. 23, 3.

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This *Eldad* and *Medad* seem'd also to be exemplary in Modesty, or Humility, another important Quality of a Ruler; for this appears the Cause of their not coming openly to the Tabernacle with the Rest, as esteeming themselves unworthy of such Honour. The Resemblance of this at least, was in *Saul*, when on a like, but greater Occasion, *he hid himself amongst the Stuff.* 1 Sam. 10, 22.

Now were christian Nations blest with such Rulers, that were exemplary and resembled him ( who stiles himself the Prince of the Kings of the Earth ) as well in Goodness, Justice and Humility, as they do in their Authority, we might expect a Proportion of the same Spirit poured forth upon them, which was here upon *Eldad* and *Medad*, with the Rest of the Seventy; which would cause them to be so far from suppressing Prophecy, that they would exercise themselves: Which Priviledge no good Man ought to envy them, but rather for it the more to receive and honour them, as remembring *Moses's* Answer to zealous *Joshua*, who would have had him restrain *Eldad* and *Medad* from Prophecy; to whom he replied: *Enviest thou them for my Sake? Would to God! All the Lord's People were Prophets, and that the Lord would put his Spirit upon them,* Numb. 11, 29.

The 3d Scripture is the 24 Verse of Deut. 2. *Rise ye up, take your Journey and pass over the River Arnon: Behold I have given into thy Hand, Sihon the Amorite King of Heshbon, and his Land; begin to possess it, and contend with him in Battle.* The literal Sense is manifest, the spiritual or moral is this: All that profess themselves Travellers towards the spiritual *Canaan*, are here excited, to rise out of any false and imperfect Rest in the Way, and to advance towards Perfection; particularly to pass over *Arnon*, that is the abiding or continual Curse, which stands in Power and Force, against all that have but the Form of Godliness without the Life; for  
such

such being in no true Work of Faith, Repentance and Conversion, are under the Law, and therefore under the Curse, *Gal. 3, 10.*

But this Exhortation chiefly concerns those, who are in the real Beginning and Process of the new Birth, that they should arise and shake themselves from the Dust; proceed forwards and endeavour wholly to get through *Arnon*, that continued Curse, which in fore Chastisements for Sin, may sometimes touch them, see the *1 Cor 11, 30. Rev. 18, 4.*

To such God saith: Behold or consider! I have given into your Hand *Sibon*, that is the *Destroyer*, (viz.) *Satan* himself; The *Amorite*, that is, *The bitter Envious One*, that bitter Spirit; *King of Heshbon*, that is, *of Reason or Reasoning*; that false Reasoning, which begets Enmity and Bitterness in the Hearts of God's People, One against Another; *For this Reason or Wisdom descendeth not from above, but is earthly, sensual and devilish.* *Jam. 3, 14. 15.*

This malignant Spirit, the Prince of the Power of the Air, we are to resist, and to contend with him in Battle, that he may not infect our Reason with Principles of Strife and bitter Zeal; but rather that we may begin to possess, gradually to inherit our own Cogitations and Reason, and so wrest them out of his Hand, who hath by Craft and Usurpation, subjected them to his Power and Influence; and in this Contention against the Old Serpent, the Destroyer, to recover our Reason and intellectual Faculties out of his Dominion, that we may say with the Apostle: *The Weapons of our Warfare are not carnal, but mighty through God, to the Pulling down of strong Holds, casting down Imaginations or Reasonings, and every Thing that exalts it self against the Knowledge of God, and bringing into Captivity every Thought, to the Obedience of Christ.* *2 Cor. 10, 4. 5.*

The 4th Scripture is Part of the 41 Ver. of the 10th of *Josh.* And Joshua smote them from *Kadesh Barnea*,  
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even to Azza : *Them*, that is the *Canaanites*, who represent the several Habits or Kinds of Sin, as *Joshua* figures Christ, (as I shall hereafter shew) who coming to destroy the Works of the Devil, mortifies and cuts off our Sin from *Kadesh Barnea*, that is, *the Holiness of the unstable Child, or the unstable Holiness of the Child*, even unto *Azza*, *Strength and Confirmation*. Christ proceeds in circumcising our Hearts, in subduing and destroying our Iniquities. from our weak Child's State in the Regeneration, (in which we are yet but unstable in Holiness) even to Strength and Confirmedness of Obedience, to *Azza*, to the State of young Men in the New-Birth ; concerning whom, *John* expresseth himself thus : *I have written unto you, young Men ; because ye are strong, and the Word of God abideth in you, and ye have overcome the Wicked One*, 1 Joh. 2, 14.

The 5th is *Joshua* 19, Ver. 50. *According to the Word of the Lord, they gave him the City which he asked, even Timnath Serah, which he built and dwelt therein* : This City after it was thus repair'd by *Joshua*, is called Jud. 2, 9. *Timnath-Heres*, by Inversion of the Letters. The Mystery of which is this : *Timnath-Serah* signifying, *The Image of Superfluity or Corruption*, represents human Nature, the Souls of Men corrupted by Sin, labouring under the Superfluity of vain Thoughts, earthly Passions and Desires ; yet *Joshua*, that is *Jesus*, ask's us, tho' defiled, of the Father for his Possession : *Ask, and I will give thee the Heathen for thy Inheritance, and the uttermost Parts of the Earth for thy Possession. When he passed by, and saw us polluted in our Blood, He said unto us : Live. Timnath-Serah*, after it was by *Joshua* repair'd and built, was called *Timnath-Heres*, that is, *the Image of the Sun* ; so Christ by renewing and rebuilding us, and so fitting us for his own Abode, renders us conform to his own Image, Rom. 8, 29. *who himself is the Light of the World, the Sun of Righteousness*, by Reflection from whom

whom, we also that were sometimes Darkneß, become Light in the Lord, and so are changed into the same Image from Glory to Glory; under which gradual Change persevering, we that have born the Image of the Earthly, shall also bear (that is perfectly bear) the Image of the Heavenly, 1 Cor. 15, 49. For at last, the Righteous shall shine forth as the Sun in the Kingdom of their Father, Mat. 13, 43. Thus is *Tinnath-Serah*, the Image of Corruption; our depraved Souls turned into *Tinnath-Heres*, the Image of the Sun, by that great Architect Christ Jesus, by whom the Worlds were made, and our little World is restored, and made fit to be an Habitation of God thro' the Spirit. Ephes. 2, 22.

The 6th Scripture is *Judges* 7, 1. where we may take Notice, that the Name of *Gideon* well represents his Work; for *Gideon* signifieth a Cutter down, or Cutter off, and it was he that cut down the Grove of *Baal*, and with his little Army cut off so vast a Number of the *Midianites*; who before the Battle encamped by the Hill of *Moreh*, that is, of *Rebellion*, a Place or State, in which all the Enemies of the Lord pitch their Tents; but especially, when they imbody against his People, who often encamp in *Harod*, as *Israel* did here; that is, in *Fear and Trembling*, as *Harod* signifieth: This being one of the Stations of *Israel* in the Wilderness, which though called *Haradab*, Num. 33, 24. yet signifieth the same Thing, being a Dispensation not only witnessed by the Church imbodyed, in Relation to external Dangers; but also by particular Persons in their inward Work, in Reference to their more deep Sentiments of Fear, what ever the Occasion may be. This State St. Paul expresth 1 Cor. 2, 3 where he asserts: *I was with you in Weakneß, and in Fear, and in much Trembling.* *Gideon* also may further signify a Cutter down of Iniquity, representing Christ in us, circumcising us with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ, Col. 2, 11. more particularly destroying

stroying and cutting off the *Midianites*, that is, *the Spirits and Habits of Strife and Contention*, which are great Enemies to each of our Souls, and to the *Israel of God*; in that they directly oppose our *Keeping the Unity of the Spirit in the Bond of Peace*, Eph. 4, 3. 'Tis also further to be remark't, that two of the Princes of *Midian*, that is, of *Contention*, which *Gideon* slew, Judg. 7, 25. were *Oreb*, that is, a Raven, and *Zeeb*, that is, a Wolf; which being carnivorous Animals, represent those earthly Desires and irregular Appetites, which fomenting Strife and Division in the Church, are to be mortified and cut off by *Gideon's Sword*, that is, by *the Circumcision of Christ*; for as St. James saith to the *Jews*, Jam. 4, 1. *From whence proceed Wars or Fightings, (or Contention) come they not hence even of your Lusts, that war in your Members?* Which therefore are not to be indulged, but cut off, as *Oreb* and *Zeeb* were by *Gideon*.

Who also slew *Zebah* and *Zalmunnah*, Kings of *Midian*, Judg. 8, 5. 21. Now *Zebah* signifieth either, 1st, Actively, *Slaughter or Killing*; or 2dly, Passively, *a Victim or Sacrifice*. As it signifieth actively, it imports 1st, the Spirit of Persecution, which impells Men, either from a blind Zeal, to persecute and destroy the Saints, as St. Paul once did; or from satanical Wrath and Malice, as the Heathen Emperors, and Others have done. 2dly, as it signifies passively a Sacrifice, it imports 1st. That the Spirit of Persecution is to be denied, mortified and cut off; and that it will in the End be destroyed, by the Sword that proceeds out of Christ's Mouth. And 2dly. That all who are acted by it, to wast the Church of God, except they repent and return from it, with Abhorrence, will at Length themselves be made a Sacrifice, and undergo a worse Death, than *Zebah* did by the Sword of *Gideon*, Luk. 18, 7. 8.

But to proceed, *Zalmunnah* signifieth: *The Image of Commotion, or Unquietness*; representing first, some un-

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quiet contentious dividing Principle, received into the Understanding, and too much indulged, and set up for some great Truth, as an Image to be bowed to by all; when yet, being contrary to the Spirit of Peace, Love and Unity, it is to be denied, obliterated, and wholly destroyed by Christ in all that are his. As also 2dly, will all such Persons be, that having not in themselves a Root of Innocency and true Simplicity, do adhere to such Principles, to the great Disturbance and Confusion of the Churches of Christ.

For as these two Kings of *Midian* slew *Gideon's* Brethren, each of which, resembled the Children of a King, Verse 18. so will *Zebab* and *Zalmunnab*, the Spirit of Persecution, and of Unquietness and Turbulency, destroy and make Havock of the Members and Brethren of Christ, who have his Father's Name or Image writ on them; except such Spirits and Principles are judged and extirpated by Him, who hath *the sharp Sword with two Edges, who in Righteousness doth judge and make War*, Rev. 19, 15.

There are Scores of other Scriptures, I might have produced to have proved a moral or allegorical Sense in the proper Names, distinct from the historical, which without Straining might have evinced it as plainly, yea, some of them more evidently than those I have here collected; but these occurring more easily to my Memory, I set them down, having many Years since taken Notice of them; to which I shall add the first of *Michab*, from the 10 Verse forward.

Where we may remark the Holy Spirit it self, briefly taking Notice of, and reflecting upon the Significations of the *Hebrew* Names of Places there expressed, as in V. 10. *In the House of Aphrah roll thy self in the Dust. Now Aphrah (as Ophrah, Josh. 18, 23.) signifieth Dust; V. 11. Pass thou away, O Inhabitant of Saphir! having thy Shame naked; here Saphir signifieth Beauty, or Pleasantness, a*  
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*Beautiful or pleasant Place.* The *Hebrews* take it for a City, from which Signification in Allusion to it's Name, the Inhabitants are called to a contrary State of Shame and Ignomy.

The Inhabitants of Maroth waited carefully for good, but Evil came down from the Lord to the Gate of Jerusalem, Verse 12. Now Maroth signifies: *Bitterness, bitter Afflictions*, according to the Import of which Name; Evil, that is, bitter Affliction, was from Heaven dispensed to them, though expecting good. As to Ver. 13. whatever the historical is, about which Interpreters differ; There is in it a moral Sense, included in the Name *Lachish*, which was first a City of the *Amorites*, afterwards belonging to *Judah*; of this *Lachish* 'tis said: *She is the Beginning of Sin, to the Daughter of Sion*; now *Lachish* may be rendred: *Existing or being to thy self*, importing *Self-will, Self-Love*; the same with that Lust, which St. James Chap. 2, 4. described as the Womb, or Mother of Sin: *When Lust hath conceived, it bringeth forth Sin*; so that this Lust, or Self-Love, is made here the Origen and Source of Sin, as *Lachish* is said to be the Beginning of it, to the Daughter of *Sion*. In the historical Sense the Spirit seems also to allude to the Signification of *Lachish*, as it had to the Significations of other Names before: And Ver. 14. *The Houses of Achzib shall be Achzib, or a Lie to the Kings of Israel*; for *Achzib* signifies a Lie, as all external Things we irregularly rest upon, will prove to us. So Ver. 15. *I will bring an Heir to thee, thou Inhabitant of Mareslah*; this *Mareslah* (as *Achzib* before) was a City of the Tribe of *Judah*, which in *Hebrew* signifying a Possession or Inheritance; God threatens them, he will bring an Heir to it, to wit, a Stranger of another Nation: Here reflecting, as before, on the Signification of *Mareslah*; an Inheritance and an Heir, being Relatives mutually respecting each other. Now the divine Spirit, thus alluding to the Signification of *Hebrew* Names,

in it's prophetick Exhortations and Comminations, can not but confirm what I have before asserted, and give further Cause for our Search into such proper Names, and the Context where we find them, least we should loose any Part of those divine Truths, which tho' vail'd under the literal Sense, yet are a real Part of Scripture-Treasure, and therefore designed for our Instruction ; gradually to wind up our Souls thro' the various Degrees of Truth, into a Powerful Union with the eternal *Logos*, that living Word, which abiderth for ever.

For such spiritually moral Expositions of Scripture, that have a real Foundation in the *Hebrew* Name, and historical Passages of it, are so far from prejudicing the Scriptures themselves, or the Souls of those that read them for their true Improvement ; that on the Contrary they conduce 1st. To enlarge our Portion in the Use of the Scriptures, to lead us thro' the Letter, into a spiritual and more interior Sense ; so that instead of the Body of the Letter, we possess the Spirit and Body too, and may truly say with *Isaac* : (when he had found the Well *Rebekoth*, that is, *Enlargements*) *Now the Lord hath made Room for us, and we shall be fruitful in the Land* ; especially adding constant Obedience, to this large Fountain of practical Knowledge.

2. This Way of Interpretation tends to habituate us, to a constant Introversion in reading the Scriptures, and applying them to the inward Heart-Work ; which by most is too much neglected, who minds Notions, and Increase of Knowledge, more than true Improvement in the New-Birth.

3. It opens to those who have a Gift of Prophecie, an useful Way of parabolical Teaching, from the History of the Old Testament ; which Way of Instruction is very proper to influence the Phantasie, fix upon the Memory, and work vigorously upon the Affections : Especially when accompanied with divine Virtue and Power

from the living Word ; as our Saviour's Discourses were, who spake so much in Parables, and sometimes interpreted them.

4. It tends to impress the Scripture-History more firmly upon our Memories, and to make us the more closely mind what we read, when we find such useful Truths, such practical Verities, so much conducing to the internal Work, every where interwoven with it.

5. It conduceth to demonstrate the transcendent Excellency of Scripture-History above Others, which only contain a literal Sense ; whereas this, besides the literal, comprehends a divine Allegory, a moral or spiritual Sense, unlocking the distinct Work of Regeneration, and every where turning us inward, to mind that Work, which is of so great Concern in Reference to our eternal Happiness. And by this Sense within a Sense, (as by a Wheel in the Midst of a Wheel, *Ezek. 10, 10.*) the signal Contrivance of divine Wisdom is the more illustrated ; which Wisdom *Eph. 3, 10.* is stiled *polupoykilos* multiform or manifold, or as *Tremellius* more exactly renders it: *Plena Varietatibus, full of Varieties.* Clearly to this Purpose writes *Gregory* in his *Morals, L. 20. Chap. 11. Sacra Scriptura omnes Scientias ipso Locutionis sue more transcendit : Quia uno eodemque Sermone dum narrat gestum, prodit Mystrium.* (that is) *The sacred Scripture transcendeth all Sciences in the very Manner of it's Speaking : Because in one and the same Discourse, whilst it relates an History, it discloseth a Mystery.* With this Testimony conspire *Justin Martyr, Tertullian, Chrysostom,* and Others of the Ancients.

6. This Way of Interpretation is not only profitable, but spiritually - pleasant, affording fresh Scenes of wholesome Contemplation ; where otherwise we should least expect them : By which many Scriptures abounding with hard Names, (and thence seeming to most Readers a Kind of tedious and rough Wilderness) are changed  
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into pleasant Gardens, and Springs of Water, yielding the most important, and therefore most delightful Varieties of the New-Birth. One Instance of which for all, I will annex out of the 1 of *Chron. Chap. 1.* where we find the Names of the 10 Patriarchs in due Order prefixt to the succeeding Genealogies; which 10 Names I shall briefly reflect on, in that natural Order we find them.

The first is *Adam*, which signifieth *red, earthly*, an Image representing our natural State in Flesh and Blood unregenerated, *as we bear the Image of the Earthly*, 1 Cor 15, 49.

The second is *Sheth* or *Seth*, that is, *set or settled, as a Foundation*; importing the Beginning of Regeneration, when the immortal Seed is laid as a Foundation of pure Light and Life in us. 1 Pet. 1, 23.

The third is *Enosh*, that is, *sickly, sorrowful, miserable*, or *frail miserable Man*; this Name points at a further Step in the New-Birth, when from the true Light of Life we discern and feel the Burden of Sin, and how miserable we are made by it, and therefore as uneasy under it's Remains, cry out with St. Paul: *O wretched Man that I am! Who shall deliver me from this Body of Death?* Rom. 7, 34.

The fourth is *Kenan*, that is, *Mourning, Lamentation*, that which riseth from a deep Sense of the Sinfulness of Sin, in our selves and Others. And also from particular Reflections upon the Sufferings of Christ, *wounded for our Transgressions, on whom the Lord hath made to meet the Iniquity of us all*; Isa. 53, 6. to such that prophetick Benediction belongs: *Blessed are ye that weep now; for ye shall laugh*, Luke 6, 21.

The fifth is *Mahalaleel*, that is, *Illumination of God*, or *the Praising of God*; importing that Dispensation of Joy, and Praise for the Light of God's Countenance; for the salvifick Rays of Him, (who is the true *Helel*, that bright and Morning-Star) which after such deep Mournings

for Sin and the crucified Jesus, usually irradiates the Soul, and transfuseth it with the Sense of divine Love, most free Grace, and infinite Goodness; so that the Soul under *Kenan*, the State of Mourning, may comfort it self with a secure Expectation of *Mahalaleel*, the State of divine Light and Praise, ready to succeed, according to that of the Psalmist: *Why art thou cast down my Soul, and why art thou disquieted in me? Hope thou in God; for I shall yet praise Him for the Help (or Salvations) of his Countenance.* Ps. 42, 5.

The sixth is *Jered*, or *Jared*, that is, *descending, ruling*; in which there are two Things considerable. 1st. Christ's further Descent into us, after his reviving Appearance in us; that is, his deeper Ingress into the Heart, to possess it's Properties, and rule there, increasing his glorious Dominion in great Sweetness, Meekness, Love, Humility and Righteousness. 2dly. Our humbling our selves in the Sense of his abundant Goodness, and by that Attaining to be so far exalted, as to reign with him over Self and Sin: Which is to begin *to share with Christ in his Throne*, Rev. 3, 21. And to enjoy that Empire inwardly which in a more external Sense (as to worship) is ascribed to *Judah*, *Hosea* 11, 12. *Judah yet ruleth with God, or cum Deo forti, with the strong God*, as Tremellius renders it.

The seventh is *Enoch*, that is; 1. *Instructed or instructing* 2. *Dedication or dedicated*. The first Signification implies that Dispensation, when being our selves taught of God, from divine Charity and the strong Impulses of the Holy Ghost, we take all Opportunities of instructing Others in the Mysteries of the New - Birth: This is the strong Man's State in Christ; for not arriving at which, when they had been so long converted, St. Paul reproves the *Hebrews* Chap. 5, 12. *When for the Time ye ought to be Teachers, &c.* See *Acts* 18, 26. The second which is *Dedication*, imports, that divine Teaching which  
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is true Instruction, leads to a *Dedication* of our selves to God. The *Hebrew* Root, whence comes *Enoch*, or *Chanoch*, with *Chanucha* derived from it, are applyed to the Dedication of the Temple and Altar, 2 *Chron.* 7, 5. 9. importing that State in Christ, or under the Dispensation of the Son, in which we wholly dedicate, devote and yield up our selves to God, *as living Stones* in his *Spiritual House*, 1 *Pet.* 2, 5. confessing by the habitual Renouncing of our own Wills, that we are not our own, but *are bought with a Price, and are therefore obliged to glorifie God in Body and Spirit, which are the Lord's.* 1 *Cor.* 6, 19. 20.

The eighth is *Methushelah*, the *Emission* or *Sending forth* of *Death*. This Name seems to have been prophetically given by *Enoch* to his Son, in Reference to the coming Flood; which brake forth about the Time, that *Methushelah* expired. In the internal Work it represents that continued suffering and dying State, which attends the Life of Christ, and our thorough Dedication to it; which being mightily opposed by Satan and his fiery Darts, the Soul is made very sensible of it, our perceptive Faculties being render'd very quick, by the pure Life and Virtue of Jesus opening in them. And here we come experimentally to witness, that *as many of us as were baptized into Christ, were baptized into his Death*, *Rom.* 6, 3. That is, *into a constant dying to our own Wills, and a continued Suffering with, and for his Life in us: For we which live, are always delivered unto Death for Jesus Sake; that the Life also of Jesus, might be made manifest in our mortal Flesh.* 2 *Cor.* 4, 11.

The ninth is *Lamech*, that is, *impoverished, smitten, smiting, slaying*, which imports two Things. 1. Our Arriving thro' Tribulation, at the deep Poverty of Spirit, when our Souls are stript of all Self-Confidence, having nothing to glory in, but the Cross of our Lord Jesus Christ, and that unmerited Grace and Love, by which

we are impowered daily to submit to it. 2. Our becoming wholly conform, at least internally to the Crucifixion of Jesus, when we seem to be *stricken, smitten of God, as he was reputed*; (Isa. 53, 4.) yet all this in meer Love, that *the Body of Sin being destroyed*, and the Vail of Flesh rent, we might ascend into deeper Union with the Deity, as knowing that *having been planted together in the Likeness of his Death, we shall be also in the Likeness of his Resurrection*, Rom, 6, 5.

The tenth and last is *Noah*, that is, *Rest, or Consolation*. This imports the third Dispensation, that of the Spirit, after the Labours of Regeneration and full Conformity to Christ's Death; for *Lamech* said of *Noah*, Gen. 5, 29. *This same shall comfort us*; so saith our Saviour: *I will pray the Father, and he shall send you another Comforter, that he may abide with you for ever, even the Spirit of Truth*, John 14, 16. 17. Now this Spirit shall comfort us, (as it was said of *Noah*) or make us to rest (as in the Sep-ruagent) from our Work, and the Toil of our Hands, by making internal and external Obedience easy, by shedding abroad the Love of God into our Hearts; that noble Principle which is there diffused by the Spirit, Rom. 5, 5. Which will also comfort us, concerning the *Ground which the Lord hath cursed*: For if the Spirit of him, that raised up Christ from the Dead, dwell in us; He that raised up Christ from the Dead, shall also quicken our mortal Bodies, by his Spirit that dwelleth in us, Rom. 8, 11. So that Vivification and Transmutation of the terrestrial Body is ascribed to the Spirit, by which therefore Christ will effect this great Work, expressed in other Terms, Phil. 3, 21. *Who shall change our vile Bodies, and fashion them like to his glorious Body, according to the Working, (or internal Working, energian) whereby he is able to subdue all Things to himself*.

Thus we see these ten Names, which in meer Reading of them cannot be very pleasant to any, nor profitable,



table, except to very reflecting Persons ; yet afford a delightful and most useful Epitome of the great Work of Regeneration. The Dispensation of the Father being comprized in the four first, ending in *Kenan, Mourning* : As *Moses* representing the same, left *Israel* in *Abel-Sittim, the Sorrow for Scourges* ; for *the Law is our School-Master unto Christ*. Gal. 3, 24. The next represent the Son's Dispensation and end in *Lamech*, that is, *Smiting and Killing*, importing our full Conformity to the Death of Christ. That of the Spirit, is exhibited in that one Name of *Noah* ; which being the Crown and Complement of the Work, carried on in the two former Dispensations, (and infallibly following them in all that were made conformable to Christ's Death ) needeth not so distinct a Representation by various Names, as the two former : *For if we have been planted together, in the Likeness of Christ's Death, we shall be also in the Likeness of his Resurrection*. And if our Perseverance thro' the internal Baptism of the Father and Son be secured, that of the Spirit must succeed by a necessary Connexion. Therefore saith our Saviour, Joh. 14, 15. *If ye love me, keep my Commandments, and I will pray the Father, and he shall send you another Comforter, that he may abide with you for ever*. And tho' this Promise particularly respects the Gift of the Holy Ghost, which was in that Age, in an extraordinary Manner effused upon Believers, many of which were not prepared, by having passed thro' the two former Dispensations ; yet it sheweth the Order of the Spirit's Dispensation, that of effectual unselfish Love : In that 'tis said : *If ye love me, keep my Commandments ; and I will pray the Father, &c*. Where Perseverance under Obedience to the same, that genuine Obedience, that followeth from Love, is made a Mean to the then Disciples, of receiving the Blessing of the Comforter ; as Perseverance under the Baptism of the Father, and Continuance under the Baptism of Christ's Sufferings,

are necessary Means, and a Preparation for the Dispensation or Baptism of the Spirit, our Immersion into the Love of God ; which with it brings Rest and eternal Consolation : For in that Dispensation Christ *will write upon us the Name of God, and the Name of the City of God, which is new Jerusalem* : That is, *He will make us Partakers of the divine Nature, and of the divine Body, which is the Tabernacle of God, called our House which is from Heaven.* 2 Cor. 5, 2. With which our Souls being clothed, and into which fully entred, we shall more securely sail into the eternal World, that spiritual Land of Peace, than they in *Noah's Ark*, thro' the boisterous Waves, to the Mountains of *Ararat*, where the Ark rested, *Gen.* 8, 4.

But to draw towards a Conclusion ; one great Reason of my Endeavouring to evince a moral and mystical Sense, in the proper Names and historical Passages of those Scriptures, I shall in the subsequent Discourse reflect upon ; I say one chief Reason is, to unfold and illustrate the distinct Work of Regeneration, our gradual Passing thro' the Work of the *Trinity*, in our Souls ; that threefold Baptism before mentioned, which we must all witness, e're we can arrive at our ultimate Perfection, the Resurrection-State. The Confusion that many are under, in their Apprehensions about this great Work, causeth their Sticking in the first Budding and Appearance of it, and occasions Others to grow dead, and fall into dangerous Relapses, for Want of continued Watchfulness, and a true Understanding of the Necessity of *forgetting those Things that are behind, and stretching after those Things that are before, if by any Means, to attain the Resurrection of the Dead*, Phil. 3, 11. 13. Which Contention of our Soul, for the great Prize, St. Paul being under, proposeth himself as a Pattern to Others in saying : *Let as many as be perfect, be thus minded.* Verse 15. And Ver. 17. after : *Brethren ! Be Followers together of me, and mark them which walk so, as ye have us for an Example.*

*Example.* The same Apostle compares our Progress in Regeneration to a Race, 1 Cor. 9, 24. 25. *Know ye not that they that run in a Race, run all ; but one receiveth the Prize ? So run that ye may obtain. And every Man that striveth for the Mastery, is temperate in all Things ; now they do it, to obtain a corruptible Crown, but We an incorruptible.* Here St. Paul manifestly alludes to the *Grecian Games and Exercises*, ( with which the *Corinthians* were well acquainted, the *Istmian* being celebrated amongst them ) and so excites them by reflecting on the exact and strict Preparations and most earnest Contention of the Racers or Combatants, to acquire a fading or leafy Crown ; to be much more concerned, and more strenuously to labour in their christian Race, that they might arrive at *ton Stephanon aptharton*, an unfading or incorruptible Crown ; for as the utmost Endeavours of the Exercises were necessary for their gaining the Victory : So our following God fully, our pressing after, or persecuting the Mark, as St. Paul phraseth it, is requisite for all those that shall arrive at Perfection, and be invested with the Crown of Life.

For short of this, we do not fully comply with God's great Design of sending his Son, *Who gave himself for us, that he might redeem us from all Iniquity*, Tit. 2, 14. To which great End, that the *Corinthians* in their Endeavours might be conformable, the same Apostle exhorts: *Let us cleanse our selves from all the Pollutions of Flesh and Spirit, perfecting Holiness in the Fear of God*, 2 Cor. 7, 1. There are Pollutions of Spirit, as well as of Flesh, and we are vigorously to endeavour the Extirpations of them both : And for that End, are constantly to comply with the Spirit of Jesus, whose Work in us, in Purg- ing and Redeeming from both these, especially the latter, is distinctly described in *Joshua's* Vanquishing the 7 Nations, and various Kings of the Land of *Canaan* ;  
the

the Clearing of which, will be the \* second Part of this Discourse, and further demonstrate that important Truth I here assert, and which *Grotius* himself, comparing the Writings of the Apostles with those of *Moses* and the Prophets, together with the Judgments of the Fathers could not but own ; *Præter Sensum literalem esse et Sensum mysticum, qui in literali fundatur, et utrumque Spiritus sancti Intentioni convenire, et ita a Christo et Apostolis in novo Testamento explicari.* Which speaks thus in English: *That besides the literal, there is a Mystical Sense founded in the literal, each of which agreeth with the Intention of the holy Spirit, and is so explicated by Christ and his holy Apostles in the New - Testament.* With which Testimonies exactly representing the very Truth, I shall close up this Preface, commending the Reader to the Guidance of the Holy Spirit in the strait Way of Self-denial, in which we shall be gradually taught of God, mortified to Sin, and replenished with that divine unselfish Love, which is the End of the Commandment, the Bond of Perfectness, the sacred Cement of all holy Souls, the supream Habitation ; *for God is Love, and he that dwelleth in Love, dwelleth in God, and God in him: 1 Joh. 4, 16.* Into which the living Word direct us ; yea, by it we shall be so guided in following God fully, and continuing Faithful to the Death.

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\* This second Part here mentioned, was never finished by the Author

# THE JOURNEYS OF THE CHILDREN of *Israel*.

As they are recorded, *Numb.* 33.

**W**HERE we find them distinguisht and wrote by *Moses*, from the Mouth of the Lord ; for so the *Hebrew*, Ver. 2. may well be rendred. The *Chaldee* reading: *According to the Word of the Lord*. The *Greek Bible* hath: *By the Word of the Lord* ; the *Syriak*: *From the Word of the Mouth of the Lord* ; our *English*: *By the Commandment of the Lord* ; who himself thus divided and named these Journeys, several of which, in the History of *Moses* Chap. 21. are not to be found, and others that are there, are here passed over without Mention : So that God himself being the Dictator, and *Moses* but his Amanuensis, makes this Record the more considerable ; which by the Interpretation of the *Hebrew* Names ( made to speak *English* ) will be more apparent, and to confirm what St. *Paul* asserts of those Things, that befell *Israel* in the Wilderness: *That they all happened unto them in Types, and are written for our Admonition, upon whom the Ends of the World are come.* 1 Cor. 10, 11.

Verse 5th. *The Children of Israel removed from  
RAMESES, &c.*

The first Journey.

To compleat the Number of two and forthy Journeys, as they are best and by most reckoned, we must consider,

consider, that the first is here implied in the Name *Rameses*, tho' not particularly exprest; for *Rameses* being the Name of a City and Country in *Egypt*, (see *Hierom* in his *Hebrew Questions*) they must assemble and rendezvous near this City, or in some particular Place of that Country, before they could march together in a Body towards *Succoth*, which Assembling into one Place from their several Habitations, wherein they were dispersed, may be esteemed their first Journey: Tho' *Rameses* in the History Verse 5. seems only to express the Term from which they began to journey: But the holy Spirit in that Name, seems to eye the Mystery couched in it; *Rameses* importing, *the Melting or Dissolving of Evil*, and so was a very fit Word to shadow forth, and express the Beginning of Regeneration: For as soon as we begin to forsake *Egypt*, that is, *the earthly Life and its Corruptions*, the turbid Waters of *Sibor*, *Jerm.* 2, 18. and in good Earnest look towards Heaven, Sin begins to melt and decay; Conversion begins in Sins Consumption: For Christ was manifested to take away our Sins, and in him is no Sin, *1 John* 3, 5. So then placing this as the first Journey, we shall find them just two and forty to *Moses's* Death, the End of the Wilderness, and the Rising of *Joshua* to lead them into *Canaan*, just as the Evangelist *Marth.* 1, 17. enumerates *forty two Generations from Abraham to Christ*, the spiritual Saviour; and *St. John* alloweth *a Time, Times, and half a Time*, that is, three prophetick Years and an half, interpreted by 1260 Days, or 42 Months, for the Churches Abode in the Wilderness, *Rev.* 12, 6. 14.

Verse 5th. *And they pitched in Succoth.*

The second Journey.

This Station was so called, because there the *Israelites* marching out of *Egypt*, first began to erect Booths or Tabernacles, *Levit.* 23, 43. *Succoth* signifying Booths, Tents,

Tents, or Tabernacles, which being slight moveable Houses, easily set up, and as easily taken down; representing our Beginning to own our selves loose from the World, and as *Pilgrims upon the Earth*, journeying to find out that *City which hath Foundations, whose Builder and Maker is God*, Hebr. 11, 10. The Word also signifieth *Coverings, Protections*, importing the Defence and Protection of such holy Pilgrims by the divine Presence, accompanying them thro' all Straits, according to that Promise, Isa. 43, 2. *When thou passest through the Waters, I will be with thee; when thou walkest through the Fire, thou shalt not be burnt*: Where there seems an Allusion to *Israel's* Marching thro' the red-Sea, and the scorching Sun-Beams in the Wilderness; and also to God's Presence amongst them, in those visible Symbols of it: *The Pillar of Cloud, and of Fire*, which in the next Journey God exhibits for their Encouragement. By all which we are instructed to expect, as the like Tryals, so proportionable succour in that narrow wilderness'd Way, which leadeth unto Life: For *he that dwelleth in the secret Place* (or Help) *of the most High, shall lodge under the Shadow of the Almighty*; or as 'tis in the *Chaldee*: *Under the Shadow of the Clouds of the Glory of the Almighty*; see Matth. 17, 5. Acts 1, 9.

Verse 6th. *They next pitched in* E T H A M.

The third Journey.

*Etham* was the Name of some Place, which was at the Entrance of that Desert, which is sometimes called the Wilderness of *Etham*, sometimes of *Shur*, Exod. 15, 22. *Etham* signifieth, 1. *Perfection, Integrity, Sincerity*. 2. *Their Plow-share*; importing first, *a State of Integrity, when we resolve to follow God without any Reserve*, which in some Kind is to be perfect. In this Notion, the Word *perfect* is sometimes used, as by St. Paul: *Let us therefore as many as be perfect, be thus minded*; where an absolute

solute or final Perfection is not meant ; for as to that, he had before said, Ver. 12. *Not as tho' I were already perfect* : But Perfectness in the Way, real Sincerity, which consists in following God with our whole Heart ; pressing towards Perfection without Reserve, according to the Measure of Grace received, as St. Paul did, to which he animates others in saying : *Let as many as be perfect, be thus minded.*

In this Sense the Hebrew Words, *Tam* and *Tanim*, are oft used, as when 'tis said of *Jacob*, that he *was a plain Man dwelling in Tents*. In the Hebrew 'tis *Tam*, a perfect Man, ( so rendred in that Place by the *interlinery* and *Chaldee* Versions ) that is, he had an honest sincere Heart to God and Man. In this Sense is *Tanim* taken, *Psal.* 119, 1. *Blessed are the undefiled in the Way.* In the Margent 'tis : *The Perfect or Sincere* ; which certainly comprehends all that serve God without Reserve, that live up to their Light in real Sincerity, whatever Dispensation they are in : For in the same Place they are described, to be such as *seek God with the whole Heart, and have Respect to all his Commandments*. In this Sense *Israel's* Encamping at *Etham*, represents *Souls arrived at a State of real Integrity, designing with all their Might to comply with God's Will, and labour after Perfection* ; as a Mean to which, they seriously turn into the inward Work comprised in *Etham*, as it signifieth metaphorically in a second Sense, *a Plow-share, or their Plow-Share* ; importing *a morally spiritual Introversion to cultivate our Souls*, ( which as to their unregenerate Part are as a Wilderness ) *that they may not bear the Thorns and Bryars of earthly Lusts and Passions, but bring forth Fruit to God*, according to the Prophet's Admonition, *Hosea* 10, 12. *Sow to your selves in Righteousness, reap in Mercy, break up your fallow Ground ; for it is Time to seek the Lord, till he come and rain Righteousness upon you.* This Introverting to cultivate and dress our own Hearts, will make us true

Labourers



Labourers in God's Vineyard or Husbandry, as St. Paul phraseth it, 1 Cor. 3, 9. *Ye are God's Husbandry*, or Tillage, as in the Margent; in the Greek *The-u-u Georgion*, a comprehensive Word, which may imply, that we are God's Vineyard, and Tillage also. In which Work proceeding, as in a true Mean to that great End, Perfection, we shall be fitted for the internal Guidance and Protection of our *Immanuel*, represented by the Pillar of Cloud, and Pillar of Fire, which are first mentioned in this Station, as appearing to conduct and obumbrate *Israel*, *Exod.* 13, 21.

From which Symbols of divine Presence the *Israelites* enjoyed 1st. Direction in their Way. 2dly. Protection from their Enemies, *Exod.* 14, 19. and also from the scorching Beams of the Sun, *Psal.* 105, 39. And 3dly. Encouragement and mental Support from such evident Signs of God's Presence. By which we are taught, that in following God fully, and sincerely endeavouring after Perfection, we shall find Christ made to us, 1st. Wisdom and Light to guide and shew us the right Way, *John.* 8, 12. 2dly. A Defence and Protection, to shield us from our spiritual Enemies, and all unsupportable Tryals. *Isa.* 32, 2. 3dly. A constant Spring of true, that is, divine Comfort and Refreshment. *John* 14, 16.

Verse 7th. *Removing from Etham, they turned again to PI HACHIROTH.*

The fourth Journey,

Which imports : *The Mouth of Liberties*; this was eventually 1. *A Place of Liberty*, and escape from pursuing Pharaoh, thro' signal Mercies. 2. *Of great Danger and Difficulties to the Israelites, had they been left to themselves*, whence that of the Lord, *Exod.* 14, 3. *Pharaoh will say of the Children of Israel, they are intangled in the Land*; which is spoken in Reference to their Encamping in this Place, *Ver.* 2. The Mystery of which is this : *Pi Hachiroth* signifying;

signifying, *the Mouth of Liberties*, imports 1. *That true Liberty from the Captivity and Snares of Sin and Satan, which we attain by turning seriously into the internal Work of the New-Birth*, in watching over our Hearts, and living up to our Light in all Integrity. 2. *That under Liberty we are in Danger of Relapsing*, (especially some) by mistakingly reflecting upon free Grace, and our real Participation of it, bringing us so far; thro' which, Satan hath imposed upon many, diverting them to a false Rest and Security, after the Beginnings of a true Work: But this is a dangerous State; for as *Pi Hachiroth* was situate before *Baal-Zephon*, so is the State of false Liberty, in Satan's Territories, who is the great *Baal-Zephon*, *the Lord of Hiding and Watching against the Church of God*: For 'tis he that conceals himself, under the Form of an Angel of Light, 2 Cor. 11, 14. but is internally that *roaring Lion*, which goeth about, seeking whom he may devour, 1 Pet. 5, 8. 'Tis further said: *They pitched before Migdol*, which signifieth, *a Tower, Greatness, Magnificence*; insinuating, *our Temptations from the State of Glory, and Honours of this World*, which we must renounce to follow Christ, who was thus tempted in the Wilderness; but refusing the Temptation, became victorious, and so a signal Pattern to all his Followers. Mat. 4, 8. - 10.

Verse 8th. *From Pi Hachiroth they passed through the Sea to M A R A H.*

The fifth Journey.

Their Passing thro' the Sea, speaks to us *the Baptism of Sufferings*, the more to wean us from the Pomp and Pleasures of this World; for 'tis said of the *Israelites*, *they were all baptized unto Moses in the Sea*, that is, made Disciples to the divine Light thro' Tryals and Afflictions: But *Israel* being here miraculously delivered, and the *Egyptians* signally overthrown, speaks as Blessing, from the more severe Attributes of God, to his Children;

dren; so Destruction from them, upon his and their Enemies, which caused that great Triumph and divine Song, *Exod. 15, 1. -- 20.* But as in the desert State such Joys seldom last long; so this Mirth was soon changed into Mourning: For from the Sea they after three Days came to *Marah*, that is, *Bitterness*, so called from it's Waters, *Exod. 15, 23.* lively Emblems of new and great Afflictions, which in our internal Work frequently follow such transporting Joys, as Israel was under on the Bank of the Sea, seeing their Enemies dead, themselves living and safe. These Waters of *Marah* are to prove to us, to reduce us to Resignation and true Contentation; which when we attain, we possess what was figured by the *Wood* which God shewed Moses, and he cast into the Waters, by which they were made sweet and potable, *Exod. 15, 25.* So will great Afflictions be rendred to us, when we can heartily acquiesce in God's Will, as believing it best; that great Lesson, which St. Paul thro' Labour and Patience had so happily learned. *Phil. 4, 11. 12.*

Ver. 9th. *They removed from Marah, and came*  
to E L I M.

The sixth Journey.

After God's proving them at *Marah*, they came to *Elim*, viz. *Powers, Strengths, God's strong Angels.* *Marah* was a bitter, this a pleasant Station. a Place of Reviving and Strengthening; for they that wait on the Lord, shall renew their Strength. *Isa. 40, 31.* They shall be assisted by the Angels. 'Tis said, *Gen. 32, 1.* Jacob went on his Way, and the Angels of God met him. So we proceeding in the strait Way, in constant Self-denial, shall have Protection from, and may have Perception of the holy Angels: For, are they not all ministring Spirits, sent forth to minister for them, who shall be Heirs of Salvation? *Heb. 1, 14.* The chief of which, the presidential Angels that govern the World under God, might be represented

by the seventy *Palm-Trees*, which was the Number of the *Sanhedrim* or seventy Elders, and of the seventy *Disciples*, which Christ sent forth by two and two before his Face. Luke 10, 1. Both which Numbers might be pattern'd and calculated according to the Order of the angelical Government: The *Jews* generally believing, that Things beneath are Representative of Things above, and that there are seventy Angels attending the Throne of Glory, set and made Presidents over the Nations; as may be seen in *Rabbi Menachem* on Gen. 46. In this Place also were *twelve Fountains of Water*, signifying, *Refreshments derived from the Holy Ghost to the whole Church, represented by the twelve Tribes of Israel*; as also the instrumental Conveyance of those Streams of Light, Life and Comfort, thro' the twelve Apostles of our Lord and Saviour, whose pure Doctrine and choice Examples, do much assist the christian Travellers, those holy Pilgrims, in their Journey towards the good Land; as these twelve Fountains did the *Israelites* in their Way to *Canaan*.

Verse tenth. *Removing from Elim, they encamped by the RED SEA.*

The seventh Journey.

Here they encamp by that Sea, thro' which before they had pass'd: To shew, that we being apt to forget both the signal Judgments, and Mercies of Heaven; have therefore need of Providences to make us remind them; both to humble and encourage us, in reflecting upon, and presentially contemplating the stupendous Effects, both of the severe and benigne Attributes of God: That so we may duly revere and praise him, *Who divided the Red-Sea into Parts*; for his Mercy endureth for ever, Ps. 136, 13. This is here called in the *Septuagint* the Red-Sea, as also *Exod. 13, 18. Acts. 7, 31*. In a Figure representing the Blood of Christ, and our Redemption by  
being

being washed in it. But the Hebrew Name, which is *Jam Suph*, imports, *the Sea of Sedge, Reed or Bulrushes*; by which Weeds, Swimmers are oft entangled and drown'd. It signifies also the *Sea of ending or consuming*; both denoting the Consumption and Destruction of our spiritual Enemies figured by the *Egyptians*, who were there absorpt, and consumed in pursuing *Israel*.

Ver. 11th. *Removing from the Red-Sea, They encamped in the Wilderness of SIN.*

The 8th, Journey.

*Sin* in the Hebrew signifieth, *a Bramble*, after the Syriak, *Enmity*. Here *Israel* conceived Enmity against their Leaders; for they murmured against *Moses* and *Aaron*, for Want of Food, *Exod*, 16, 2. 3. *Such sinful Sentiments and fleshly Enmities, are like Bryars and Thorns in Man's Heart, tormenting them in whom they rise, and provoking God, against whom they are directed*, *Isai*. 27, 4. This station of *Israel*, speaks our Proneness to Discontent, under the straitnings of the Flesh; our Inclinations to Murmur against providential Severities, and so may warn us to endeavour Resignation and Contentment in God's Will, as best. For these Things concerning *Israel*, are written for our Admonition, upon whom the Ends of the World are come. *1 Cor*. 10, 11. In this Wilderness it was, that God vindicated his Righteousness and Mercy, and rained *Manna* from Heaven; now *Manna* signifies, numbred, prepared; for so it was by the special Providence of God: And so figured, *the Bread of Life*, the internal Food of our Souls, the Virtue of the living Word, which God provides for spiritual Travellers, that have renounced this World, and are simply following the Light of Life: *The very Hairs of their Head are numbred*, so is their Food and Refreshments measured and prepared by God for them. The same that feeds the Angels, pure substantial divine Nourishment, is ap-

pointed and numbred out by God for them: In Signification of which, 'tis said: *He gave them of the Corn of Heaven, Man did eat Angels Food.* Psal. 78, 25.

Ver. 12th. *From Sin they removed to D O P H K A H.*

The 9th Journey.

*Dophkab* signifies, *knocking as at a Door*, Cant. 5, 2. And hints to us, Gods Importunity (by such signal Mercies as the raining *Manna*) to enter deeper into our Hearts, that Christ (God-Man) may dwell in our Hearts by Faith; of whom, as he is the Bread of Life, *Manna* or Man, (as 'tis in the *Hebrew*) was a real Figure, 1 Cor. 10, 3, 4. Rev. 2, 17. 'Tis also he that saith, Rev. 3, 20. *Behold I stand at the Door and knock*, that so he may come in, and we at length be filled with all the Fulness of God, Eph. 3, 19. *Dophkab* may also signifie, our Knocking, by earnest Prayer, & Intercession to improve Gods Mercies, to persevere under Tryals, and to be blest with future good Things; according to that of our Saviour: *Ask, and it shall be given you: Seek, and ye shall find: Knock, and it shall be opened unto you.* Who confirm'd this Command with his own Example, *In the Days of his Flesh, offering up Prayer and Supplication, with strong Cryings and Tears, unto him that was able to save him, and was heard in that he fear'd*, or from his Fear, that is, delivered from it, as it may be rendred, Heb. 5, 7.

Ver. 13th. *Departing from Dophkah, they encamped in A L U S H.*

The 10th Journey.

These two last Journeys are not expressly mentioned in the preceding History, but seem implied, Exod. 17, 1. *Alush* (from *Lush*) signifying *Kneading, Leav'ning, mixing Water and Leaven with Meal*; representeth Gods Kingdom within us, which, Mat. 13, 33. is compared to *Leaven hid in three Measures of Meal, till the whole be Leavened.*

leavened. After earnest Intercession (figured by *Doph-kab*) the Kingdom of Heaven begins (in *Alush*) a fresh to stir in us, and to attract us into the Interior, in Stillness to observe, how the Dew of the living Word infuseth it self, and the Leaven of the Kingdom changeth us secretly and gradually into it's Nature. This is a thriving Dispensation, when we begin to live more at Home, that is within, and diligently to remark the transmuting Operations of that *Kingdom* in us, *which consisteth not in Word, but in Power.*

Ver. 14th. *Departing from Alush, they encamp in REPHIDIM.*

The 11th Journey.

The desert State is very mutable; from *Alush* they arrive at *Rephidim*, the Remission or Weakning of Hands, and also the Healing and Strengthening of Hands: Which contrary Significations were both fulfilled here. For 1. The People had no Water to drink, as 'tis exprest, *ver. 14.* and *Exod. 17. 1.* which discouraged them, and in a moral Sense so weakened them, that they did murmur, chide; and were ready to stone *Moses* and *Aaron*; which represents the Soul under Impatience, tempted to turn from the Light of Life, by the total Withdrawment of all sensible Consolation. But divine Goodness so far condescended, as to come down upon the Rock in *Horeb*, (that is in Drowth, Wantness or Desolation,) and thence afford them Water for their Refreshment, *Exod. 17, 6.* whence their Hands were again strengthened, their Hearts revived, their Faith renewed. The spiritual Sense of which, as to us, the Apostle describes, 1 Cor. 10, 4. *They drank of that spiritual Rock that followed them, and that Rock was Christ.* When we are in extream internal Drowth and Desolation, ready to question whether God be good to us, (however he is in himself or to others;) then Christ the Rock of our Salvation, in the appointed Moment) opens in us a Stream

of Consolation, a Rivulet of divine Refreshment to convince us, that *God is Faithful, who will not suffer us to be tempted above what we are able to bear; but will with the Temptation make a Way to escape,* 1 Cor. 10, 13.

It was here also that *Amalek* fought with *Israel*: But *Joshua* sent by *Moses*, with some chosen Men, overcame them, *Exod.* 7, 8. 9. 13. *Amalek* signifieth the smiting People, the locusts People, or the hidden Locusts. These being the Posterity of *Edom*, represent the low earthly Spirits, Desires and Temptation, which assault us in our spiritual Journeys; especially those who are weakest, and lye most behind in their Work, and so are nearest the earthly Spirit: For these *Amalekites* fell upon the hindermost of *Israel*, and smote them which were most feeble, and weary, *Deut.* 25, 18. Therefore God threatened to blot out the Remembrance of *Amalek* from under Heaven, v. 19. As we are to crucify the Flesh, with the Affections and Lusts thereof, and to mortify our Members that are upon Earth, The fleshly Spirits, Lusts, and Passions, Locust-like devouring the Fruits of the Spirit, where they are not resisted: But by the Conduct of *Joshua*, that is, *Jesus*, we shall subdue them; for he came to save us from our Enemies, and from the Hand of all that hate us, *Luk.* 1, 71. Who as our great Protector was adumbrated by that Altar, *Moses* erected in *Rephidim*, naming it *Jehovah Nissi*: The Lord is my Banner.

Ver. 15th *Departing from Rephidim, they pitched in the Wilderness of SINAI.*

The 12th Journey.

*Sinai* imports the same with *Sin*, that is, a Bramble or Enmity, only that *Jod* is added to it, which in Numeration signifieth Ten; and so may denote the ten Commandments, there delivered as the *Hebrews* observe. For it was in a Mount of this Wilderness, where God gave the Law, *Exod.* 19, 3. And upon which the Lord descended



descended in fire, v. 18. And when we arrive at this Station, in our inward Work we shall know and feel that Fire, in which the Law was given; we shall have a manifest Sensation of that Property of God, we call his Justice, by it's peculiar Operation in us, by which we shall understand that in *Heb. 12, 29.* Our God is a consuming Fire; the immediate Operation of which is Zeal and Enmity against Sin; for Sin by the Commandment (especially that eternal Fire, whence the Commandment came) appears exceeding sinful, *Rom. 7, 13.* Here 'tis easy thro' our internal Mixtures, to run into a Spirit of Bondage, and by Reason of the great dread of Sin, to count that so, which is not; and thro' Enmity against it, to turn into a Spirit of judging, exercising too great Severity against others, for any Thing that to us appears sinful. Against which Mistakes Christ advanceth these Precepts: *Judge not that ye be not judged. Mat. 7, 1. Judge not according to Appearance, but judge righteous Judgment. Joh. 7, 24.* But the true Improvement of this *Esh datb*, or Fire of the Law, (As *Ainsworth* renders it, or the Fire Law, as the Interlineary *Deut. 33, 2.*) I say, it's true Improvement is to run inward, to mark it's secret Consuming of our own Iniquities; That so judging ourselves, we may not be condemned with the World. *1 Cor. 11, 32.* It was out of a Bramble-Bush, on some Part of this Mountain, where God appeared to Moses in a Flame of Fire, *Exod. 3, 2.* And Moses wondered to see the Bush burning and not consumed. This Bush adumbrated Man's Soul, yet under the fall, *Mich. 7, 4.* The Flame in it, the divine Fire there enkindled for Purification, *Isa. 31, 9.* This comes not to consume, but to refine and perfect us. This internal divine Burning we shall be better acquainted with, as we vanquish and extricate our Souls from the Animal Life, by which we shall understand feelingly, the Ways of him who still dwells in the Bush, *Deut 33, 16.* Where Moses affords a Key to the preceding Allegory;

for *Shocheni-Sineb* is in the present Tense, and is verbatim to be rendred, (as *Junius* and *Tremellius*) *dwelling in, or inhabiting the Bush*: The Interlineary, *for the good Will, Habitatōis Rubi, of the Inhabitant of the Bush*. And that *Jod* is added extraordinarily in *Shocheni*, is as *Vatablus* hath it, *ob Mysterium admirandæ istius Apparitionis*, for the Mystery of that admirable Apparition; see 2 Cor. 6, 16. And when we come internally thro' this Journey, we shall experimentally know this celestial Burning, issuing from the holy and righteous God; and that *every one must be salted with Fire*, Mark. 9, 49. Here it was, notwithstanding God's glorious and dreadful Presence, that they made a Calf, and worshipped God thro' it. *Exod.* 32, 4. which was so great a Sin, and so manifest Idolatry, that God himself called it worshipping the Calf, and Sacrificing to it. *v.* 8. The Occasion of which was, *Moses* his being so long in the Mount, and so withdrawn from their Sight, *v.* 1. For they said: *We know not what is become of him*. This shews the Proneness of the Church, in the Absence of pure divine Light, that guides certainly, to forsake the pure spiritual Worship of God, and set up their own Inventions, as *God's Ordinances*: some in Opinions, calling them *Articles of Faith*, others in Forms of Worship, to which they would have all bow. Now in their too high Prizing of, and exacting Reverence to such Golden Images, which are but Men's Inventions, they become guilty, at least of mystical Idolatry, and do greatly provoke the living God. In this Case the exhortatory Conclusion of *St. John's 1 Epist.* Chap. 5. may be Counsel to all: *Little Children! Keep yourselves from Idols*. This also shews the Law made nothing perfect; the Fire of Mount *Sinai* cannot wholly destroy, nor wholly restrain Sin, tho' we come to the internal Baptism and powerful Sensation of it. Therefore we must not dwell here; the true Light will call us away to march forwards, as God did *Israel*, when they had been almost

almost a Year in *Sinai*; for he said: *Ye have dwelt long enough in this Mountain, turn you, take your Journey,* Deut. 1. 6, 7.

Ver. 16th. *From the Desert of Sinai they removed to*

KIBROTH HATTA AVAH.

The 13th Journey.

*Kibroth Hattaavah*, signifieth *the Sepulchers of Concupiscence*, or *the Graves of Lust*, as in the English Margent: Accordingly the vulgar Latin reads, *venerunt ad Sepulchra Concupiscentie*. The Greek, they encamped *en Mnæmasi taes Epithymias*. The Chald. Paraphr. *In the Graves of those that lusted*. The Place was so named by the Lord himself, in regard *there they buried the People that lusted*, Numb. 11, 34. *Here the People lusted for Flesh*, v. 18. 20. *Remembred the Fish, Onions and Garlick of Egypt*, preferring them before God's Manna, v. 5, 6. So God in Judgment *sent them Quails*. v. 31. and as they *began to eat them, a sore Plague by which many died*, v. 33, 34. Having newly received the Law, they were here soon tempted to break it. The Law saith: *Thou shalt not lust*, Rom 7, 7. But Satan, thro' in dwelling Sin, takes Occasion to tempt the more, in *Vetitum rui-mus*. We press to enjoy that which is forbidden, Rom. 7, 8. But by that Wrath which here fell upon *Israel*, we are instructed as St. Paul asserts, *not to lust after evil Things, as they lusted*, 1 Cor. 10, 6. We are not to desire *the Onions and Garlick of Egypt*, the low, brutish and sordid Pleasures of this terrestrial World; nor to lust after *Quails*, the more refined Delights and Pleasures of the animal Life; but be content with *Manna*, that Food, and those Things which God designeth and prepareth for us: But as this Lust began amongst the mixed Multitude, v. 4. so the Remainers of Sin, the mixed Seed of inherent Corruption, provoke and tempt us to Irresignation, and eager Desires of unlawful Satisfaction; therefore must the

*Body*

*Body of Sin be destroyed*, all our irregular Desires and Lust mortified, and buried, that we *may rise and walk in Newness of Life*. In a Word, after we have internally known and felt the Purity and Power of the Law of God, we must come to the Condemnation, Death and Burial of all evil Desires and Lusts, whether more gross, or refined; so that we may perfect Holiness in the Fear of God: For there is no greater Judgment, than for God to permit us the pleasing Fruition of our own enormous Desires; of which the *Israelites* were here an Instance; for *whilst the sweet Flesh, they so longed for, was between their Teeth, the Wrath of God came upon them*: and so many of them and their Lusts were buried together.

Ver. 17th, *Hence departing they encamped at*

HAZEROTH.

The 14th Journey.

*Hazereth*, signifies, *a Trembling, or fearful Division*; well representing what fell out here in *Miriam* and *Aarons* combining, and *speaking against Moses*, Numb. 12, 1. and setting up their Light and prophetick Teaching against his. v. 2. By which Wrath was awakened and *Miriam* smitten with Leprosie. By which we are taught the Danger of resisting the pure and divine Teaching in any spiritual Guide, that Heaven hath set over us; or of judging their Actions, when they are not really sinful; as they did *Moses* his marrying *Zipporah*, whom by Way of Contempt they seem to call the *Ethiopian Woman*. But internally *Moses* represents the Light of Life, *Miriam* here the sensitive Faculty, *Aaron* (importing a Teacher) the Rational joyning with it against the divine Light, which produceth Chastisement upon the Body and sensitive Part, to convince the Soul of such Disorder and Transgression: That so thro' the Destruction of the Flesh, that is, Sin in the Flesh, *the Spirit may be saved in the Day of the Lord*. 1 Cor. 5, 5.

Ver

Ver. 18th, *Departing from Hazeroth, they pitched in RITHMAH.*

The 15th Journey.

*Rithmah* may signifie, a *Place of Junipers*, or of *binding*. Some of the Hebrew say, it hath it's Name from the Juniper - Tree; because here the mischievous Tongues of the ten Spies brought an evil Report upon the good Land; and so were like the Coals of Juniper, which burn extreamly, *Psal.* 120, 4. inflaming the People into a sad Rebellion. The Word also may signify, *Binding*, and so denote another Effect of the same Cause, even the binding the whole Congregation, with Unbelief and Discouragements against marching forwards, and by that tempting them to Apostasie: *Numb.* 14. 1, 2, 3. For here it was they said; v. 4. *Let us make a Captain, and return again into Egypt.* The Spies having affirmed: *We are not able to go up against the People, for they are stronger then we.* ch. 13, 31. *There we saw the Giants, the Sons of Anak, in whose Sight we were as Grass-Hoppers,* v. 33. But what speaks this to us? We are by it instructed to expect many Discouragements without and within, against the pressing after Perfection, and the total Mortification of Sin, asserting it impossible in this Life, and that we must die in the Wilderness of Confusion, without Hopes of seeing in this Life, the Day break, or the Morning Star rise in our Hearts. But we must not hearken to such Spirits or Persons, tho' we may find them as ten to two, but we must adhere to *Joshua*, and *Caleb*, *Jesus*, and the good Heart, that followeth him fully: *Numb.* 14, 24. For they in a Figure encouraged the People saying: *Fear not the People of the Land; for they are Bread for us: Their Defence is departed from them, and the Lord is with us, fear them not,* *Numb.* 14. 9. Such Incouragement is given us by Christ: *Luk.* 12. 32. *Fear not, little Flock, for*

'tis your Father's good Pleasure to give you the Kingdom, and be ye perfect, as your Father, which is in Heaven, is perfect; who never exhorts to what is impossible: Who in another Place sheweth by what Power this must be accomplished; even by his own, *John*, 15, 5. Without whom we can do nothing, thro' whom St. Paul was able to do all Things: Who as a second *Caleb* in like Manner corroborates our Faith, *2 Cor.* 7, 1. Having therefore these Promises, (dearly beloved) let us cleanse our selves from all the Pollutions of Flesh and Spirit, perfecting Holiness in the Fear of God. And seeing Christ gave himself for us, that he might redeem us from all Iniquity, *Titus* 2 14. Let us but conspire with that great End of his assuming Flesh, and we need not fear, but he with a strong Arm will assist us in the Way of Self-denial, 'till Judgment (against Sin) be brought forth to Victory.

Verse 19th. *Departing from Rithmah, they pitched at RIMMON PAREZ.*

The sixteenth Journey.

This Name signifieth, *the Lifting up of the Breach, the Breach of* (or for) *Elevation*: Seeming to have taken its Appellation from that Breach or Slaughter, that was made upon *Israel*, for presumptuously going up against the *A Amorites*, *Deut.* 1, 42. *Numb.* 14, 43. As *Perez Uzza*, *1 Chron.* 13, 11. where *Uzza* died, and *Baal Perazim*, *1 Chron.* 14, 11. received their Names on like Occasions: But here against *Moses* Prohibition, and without the Ark of the Covenant of God, they presumed to ascend to the Top of the Hill, v. 44. And so were smote and beat down even to *Horma*, that is, *Destruction*, v. 45, The Wilderness State is obnoxious to Contraries; immediately before, the People were in utter Discouragement, as to warring with the *Canaanites*: Now in a sudden they change into another Extream, resolving

ing in Haft to go up to fight, tho' against the Command of God : From their Miscarriage then, and Defeat, *Rimmon Perez*, or the *Elevation - Breath*, derived it's Name ; which first in a political Sense imports, the Danger of making War rashly, or from Reflections upon our own Strength. 2dly. That it should never be done without *Moses*, and the Ark with us, that is, the Law and Gospel, which are to be our Rule ; especially, in such great Concerns. 3dly. That the Church in the Wilderness is obnoxious to rash and presumptuous Wars, and so to proportionable Scourges and Disappointments, for not consulting the purest Dictates of Conscience, and the most safe Principles of the Gospel.

In a more interiour spiritual Sense this exhibits, 1. The Facility of our Change from Discouragements to Presumption ; from *Ritmah* to *Rimmon-Perez*, thro' the Influence of Satan, and the Mutability of our own Natures. 2. That 'tis dangerous Fighting against the *Amalekites* and *Amorites*, ( that is, animal and devilish Sins ) in our own Strength, in Self - Confidence ; for *God resisteth the Proud, but giveth Grace to the Humble*, 1 Pet. 5, 5. 3dly. That when we do so, and presume upon the spiritual Virtue and Strength, we already possess, we shall then miscarry and find the *Amalekites*, those hidden Locusts, *the earthly Desires and Passions*, and the *Amorites*, *the Spirits of Bitterness and bitter Judging*, too hard for us : For without the benigne Influence of the Mediator, we can do nothing ; therefore we must put on the Lord Jesus, the true Armour of Light ; take *Moses* and the Ark along with us, if we will vanquish the *Amorites*, that is, subdue Bitterness and Envy, and be empowered to love our Enemies, to bless them that curse us, nor returning Evil for Evil, nor Railing for Railing, but on the Contrary, Blessing ; knowing that we are thereunto called, that we might inherit a Blessing.

Verse

Verse 20th. *Hence departing, they encamped in*  
 LIBNAB.

The seventeenth Journey.

From *Rimmon Perez* they came to *Libnab*, that is, *Whiteness* or *Frankincense*. *Rimmon Perez* (as before) imports, *Tribulation for Elevation*. Now Affliction on Gods People commonly works Purification, and holy Intercession. *Libnab* cometh from a Root, that signifies sometimes, *to be made white*, morally white, that is, to be cleansed and purified from the Stains of Sin. *David* useth the Word. *Psal. 51, 7. Wash me, & then I shall be whiter than Snow*; this he prayed for, after his Defilement with *Bathsheba*, and his Conviction thro' *Nathan*. 'Tis also used by *Daniel*, Chap. 12, 10. *Many shall be purified and made white*, and tryed as Metals in the Furnace, for so the Hebrew Word signifieth, importing severe Tribulations by which we are purified and made white. This is God's usual Method with his Own. *St. Paul* was no sooner in Danger of Elevation, but presently he had given him a *Thorn in his Flesh, the Angel of Satan to buffet him*, 2 Cor. 12. 7. This humbled him, that is purified him, v. 10. preventing Elevation. For *God's Chastisements are for our Profit, that we may be Partakers of his Holiness*. Heb. 12, 10.

Afflictions also generally produce earnest Prayer and Intercession, according to that of *Isa. 26, 16. Lord! In Trouble have they visited thee, they poured out a Prayer, when thy Chastening was upon them*. This Spirit of Intercession is implied in *Libnab*, as signifying, *Frankincense*. Now pure Frankincense was a chief Ingredient, in the Composition of the holy Perfume or Incense, *Exod. 30, 34*. and that Incense an Emblem of prayer, and of pure Intercession; whence that of *David* *Pf. 141, 2. Let my Prayer be set before Thee as Incense, and the Lifting up of my Hands, as the Evening Mincha or Oblation*;



tion; and that of *Rev. 5, 8.* where 'tis said of the twenty four Elders, that *they had every one of them Harps and Vials full of Incense, which are the Prayers of the Saints.* This holy Incense was to be offered daily upon the golden Altar, *Exod 30, 7.* representing the constant Intercession of our High-Priest, and the Purity of his Heart, in offering Prayers for the Church, thro' the unmixed Fire of divine Love; and also expressing what our Hearts should be, even like his, in Purity and divine Love, *offering up with holy Hands in every Place constant Supplications, Prayers and Intercessions, without Wrath and Doubting, or Disputing, Dialogismu,* 1 Tim. 2, 8. In a Word, whilst we are in the internal Wilderness, Afflictions for Sin (to mortify and prevent it) work in us Purification and serious Intercession; as *Israel* journeyed from *Rimmon Perez* to *Libnah*: So we travel on thro' the Wilderness, as the Church in the Canticles is said to come out of it, *like Pillars of Sinoak, perfumed with Myrrh and Frankincense, and with all the Powders of the Merchant,* Cant. 3, 6.

Verse 21st. *Removing from Libnah, they pitched at RISSAH.*

The 18th Journey.

*Rissab* imports, *Sprinkling, Dropping, Moistning.* Now the Effect of Purification, and sincere Intercession, (comprised in *Libnah*) is spiritual Refreshment, and suitable Growth of God's Plantation in us, implied in *Rissab*. For divine Consolations which are the Soul's spiritual Waterings, are often expressed by Dew and Rain; Pl. 72, 6. *He shall come down like Rain upon the mowen-grass, as Showers that Water the Earth.* So Hosea. 14, 5. *I will be as Dew unto Israel; He shall grow as the Lilly, and cast forth his Roots, as Lebanon.* Such pure internal Infusions of divine Goodness, frequently attend the Spirit, ascending from purified Hearts thro' earnest Intercession.

H

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This is confirmed by the constant Experience of those who are much in Prayer, and watchfully sympathize with that Spirit, which *makes Intercession with Groans that cannot be expressed*, Rom. 8, 26. Such set their Seals to the Truth of Christ's Promise annexed to this great Duty; *Ask, and it shall be given you, &c.* Luke. 11, 9. *Ask, and ye shall receive, that your Joy may be full*, John 16, 24. According to this Process *Elias* prayed, and the outward Heavens gave Rain, and the Earth brought forth her Fruit, *Jam.* 5, 18. But afterward *Jesus* prayed, and the inward Heavens were opened, and *the holy Ghost descended on him in a bodily Shape*, Luke 3, 21. 22. After this the primitive Saints having prayed unanimously, *the Place was shaken where they were assembled together, and they were all fill'd with the holy Ghost*, Acts 4, 31. So 'as it was promised, by the Effusion of the Spirit, out of their Bellies flowed Rivers of living Water. Now *those Things were written for our Instruction, that we thro' Patience and Comfort of the Scriptures might have Hope.* Rom. 15, 4.

Ver. 22. *Journeying from Rissah, they pitched in*  
K E H E L A T H A H.

The 19th Journey.

*Kehelathab* imports *Assembling, Gathering together, religious Assembling to worship God*, according to the Signification of *Kahal*, Ps. 22, 22. and *Kobeletb*, Eccl. 1, 1. But *Kehelathab* having a double Augmentation (as *Jeshuatha*, Psal. 3, 2.) may import frequent and earnest Assembling to wait upon God; according to that Hebraick Rule, *Auctio Vocis aucta Significationis indicium est*, the Increasing of the Word, is a Sign of the Signification increas'd. Now divine Refreshments, and sweet internal Communion with God, implied in *Rissah*, bring the Pilgrim-Saints to *Kehelathab*, frequent and most serious Assemblings to worship God in Spirit and Power in

in participating his most pure living Virtue, that they may prove the Truth of such Scripture Assertions *Iſa.* 54, 19. *I ſaid not to the Seed of Jacob, ſeek ye me in vain:* And *Mat.* 18, 20. *Where two or three are gathered together in my Name, I am there in the miſt of them,* This is a ſweet Station of the ſpiritual *Iſraelites*, when they oft meet to worſhip God, from a true Hunger and Thirſt after Righteouſneſs, ſimply to enjoy Communion with God, in Order to a Growth in Grace, and more perfect Obedience in our whole Converſe. This indeed is an happy Station, a pleaſant Manſion of divine Reſreſhment, in which the more ſimple our Intentions are, and the more pure our Deſires, the more ſhall we find God amongſt us, in the ſtrong Overſhadowings of his bleſſed Spirit, in the pure Communication of his eternal Power. And by experiencing God's Bleſſing on ſuch Aſſembling, we ſhall clearly perceive both Wiſdom and Goodneſs in that exhortatory Prohibition, *Heb.* 10, 25. That we are *not to forſake the Aſſembling of ourſelves, together, as the Manner of ſome is: But to exhort one another,* ſee alſo *Heb.* 3, 13. In a ſubordinate perſonal Senſe, *Kehelathab* may alſo imply every ones Endeavour and vigorous Labour, to collect and aſſemble all the Powers of his Soul, to wait upon the great God. and attend the inward Breathings of his Spirit, in Order to more full and compleat Obedience, according to that of the *Pſalmiſt:* *Unite my Heart to fear thy Name,* *Pſal.* 86, 11. And to ſuch perſonal Preparation doth Chriſt promiſe an individual Maniſtation, *John.* 14, 21. *I will love him, and will manifeſt my ſelf unto him.*

Ver. 23. *They removed from Kehelathab, and pitched in Mount SHAPHER.*

The 20th Journey.

*Shapher* ſignifieth *Beauty, Comelineſs, Pleaſantneſs, a ſweet Trumpet or Cornet.* Spiritual Improvement (re-

ceived by frequent and serious Meering to worship God) prepares for, and leads to Mount *Shapher*, raiseth above external sensitive Objects and the animal Part, into a State of divine Vision; in which we behold either intellectually, or by evident Representation, the Beauty and Comeliness of internal, spiritual and eternal Things. I mean such Sightings and Fruitions as the Disciples enjoyed upon the Mount, *Matt. 17.* When *Christ was transfigured before them, his Face shining as the Sun, and his Rayment seeming as white as the Light, v. 2.* Or like that *Exod. 24.* where *Moses and Aaron, Nadab and Abihu,* with seventy of the Elders ascending, *saw the God of Israel under whose Feet was a paved Work of Saphire-stone, and as it were the Body of Heaven in it's Clearness, v. 10.* *Shapher* also may import a pleasant, Trumpet, or Cornet, having the same radical Letters with *Sophar* a Trumpet, (as the Word is wrote, *Exod. 19, 16.* without a Vau) by which very Name 'tis here called in the Syriack: *In Monte Sophar* or *Shophar*; implying further a State of Manifestation, when we (in retired Silence) hear like Sounds of sweet Trumpets, from the invisible Heavens, or divine Voices, like to them, but much more pleasant and Powerful. For there is a State of Recollection into the Spirit, when such Things may be enjoyed, as *St. John* expresseth. *Rev. 1, 10 I was in the Spirit on the Lord's Day, and heard behind me a great Voice as of a Trumpet; so Chap. 4, 1. I heard as it were a Trumpet talking with me, which said: Come up hither, &c.* Now these Dispensations may be, whilst we are yet but passing thro' the Wilderness of Temptation. *John* was an exile in *Patmos*, whilst he had this Manifestation: *Daniel* and *Ezekiel* Captives in *Babylon*, when they saw, and heard Things of the same Nature. And one Reason why so few enjoy such Things, to strengthen themselves and others is, in that most stick in some Part of the external Life, and have the Powers of their Souls weakned and chain'd

chain'd up by it, They have not wholly left Egypt, but adhere to some Part of this lower World with irregular Desire; yet undiscernably under the Disguise of christian Liberty; not throughly apprehending the Necessity of pressing after the perfect Death, and total Circumcision from the cloudy fore-Skin of the sensitive Life. But the End of such Fruitions as these of Mount *Shapher*, is for moral Improvement, that our Conversation may bear Proportion to our Manifestations; that *the Branch of the Lord*, *Isai. 4, 2.* the Lord's Christ, (as 'tis in the Chaldee paraph.) appearing to us so beautiful and glorious *the Fruit of our Earth may be excellent and comely*, all the Virtues of the Spirit appearing vigorously through us: That so *whatever Things are true, whatever Things are venerable, whatsoever Things are just, whatsoever Things are lovely, whatsoever Things are of good report, we may both mind and practise*, as *St. Paul* exhorts, *Phil. 4, 8.*

Verse 24th. *Removing from Mount Shapher they encamped in HARADAH,*

The 21th Journey.

*Haradah* imports great Fear and Trembling, such as fell upon *Isaac*, when *Esau* coming too late, told him he was his first Born, *Gen. 27, 33.* Such also as seiz'd upon the *Israelites*, when God's Descent upon *Sinai* was attended with Thunder, Lightning and the shrill Sound of a Trumpet, *Exod. 19, 16.* And as invaded the *Philistins*, when *Jonathan* and one more stormed their Garrison, and slew them, there rising an Earthquake at the same time, *1 Sam. 14, 15.* in all which Places the Word *Haradah* is used. From Mount *Shapher* they came to *Haradah*, to confirm the Interchanges of the Wilderness State: For after we have been upon the Mount of divine Visions and Openings, we may expect to be led into a more humbling Dispensation, to *Haradah*, great Fear and Trembling; that so we might not be elevated

but still keep lowly under the Cross. St. Paul seemed in some such State, 1 Cor. 2, 3. *I was with you in Weakness, and in Fear, and in much Trembling.* This may by various Occasions come upon us, as thro' internal Temptations, Sickneſs, Persecution, &c. But sometimes they who live much within, may find ſuch unuſual Fears, ſuch ſtrange internal Tremblings, invading without any known Cause, that juſtly raiſe Aſtoniſhment till the Cause be diſcovered: Which ſometimes is the meer Effect of internal Providence, thro' the Strife and Wreſtling of Angels and fallen Spirits, whoſe Motions and Workings may be felt and perceived by thoſe, who having very much vanquiſht the animal Life, are daily working thro' the internal Deſect of their own Mixtures into God, and the divine Spirit. When it pleaſeth the High and holy One, he can let out ſuch Terrours upon us for our Humiliation, which ſpring not from natural Melancholy, nor ſuch like Cauſes; But from his own immediate Guidance; thro' the Miniſtration of Angels: For ſuch Terrours are repreſented as Part of his extraordinary Ways, Lev. 26, 36. *And upon them that are left a live of you, I will ſend a Faintneſs into their Hearts, and the Sound of a ſhaken Leaf ſhall chaſe them, and they ſhall flee, as fleeing from the Sword.* Now ſuch as theſe are extraordinary Terrours, which here God aſcribes to his immediate Hand; Which tho' here threatned for grievous and paſt Tranſgreſſions; yet God may, yea, ſometimes doth let out theſe upon his People to humble them, and prevent further Declinings, as he did upon St. Paul, when he permitted *the Angel of Satan to buffet him,* 2 Cor. 12, 7. to prevent ſpiritual Pride, and ſelf Elevation, which was after his glorious Rapture into Paradife; as *Havradab* here followeth Mount *Shapher*. St. Paul indeed had been acquainted with theſe great Terrours, as I before expreſſed, which he alſo intimates, 2 Cor. 5, 11. *Knowing therefore the Terrour of the Lord, we perſwade Men.*

Ver. 25th. *Removing from Haradah they encamped in MAKKELOTH.*

The 22th Journey.

*Makkeloth* signifyeth *Congregations, Assemblies, religious Assemblies, Churches.* They before pitched in *Ke-belatbah*, v, 22. which signifyeth *Assembling for divine Worship*, from the same Root, and of the like Signification with this: But that was of the singular, this *Makkeloth* of the plural Number, representing the Division of the Church (in it's Wilderness-state) into many Churches, dissenting from each other, by Diversity of Opinions and Ways of Worship. Some judge this Station was so called from the mutinous Assemblies, gathered against *Moses* and *Aaron*, by the Incitement of *Korah*, *Dathan* and *Abiram*, Numb. 16. Which History was left on Record, as a signal Warning to take Heed of resisting the lawful Magistrate, represented by *Moses*, and true spiritual Guides and Teachers; I mean such as are called of God, as was *Aaron*, the Figure of such in this Place. 'Tis true, the Falling of the Church into variety of Opinions, and different Modes of Worship, is impossible to be prevented by lawful Courses, since infallible Guides and Prophets have disappeared. Therefore 'tis a Work of Providence, a Thing not to be condemned in it self: For under Diversity of Judgments, and variety of Forms, God may be worshipped in Spirit and Truth, as in the primitive Time, by the Jewish and Gentile Christians; which Variety offends not God, so that Obedience to Magistrates be firmly retained and a Zeal for Holiness, more, than for Opinions; and those healing Principles of Charity kept alive which teach mutual Forbearance of, and Love to each other, under our different Apprehensions and Modes of serving God. So that two States may be pointed at by *Makkeloth*; 1st. Mutinous Assemblings, and tumultuous Associations, tending to disturb Government, and destroy christian

Friendship, Charity and Communion, chiefly for Opinions, or some worse Ends: Against which we are solemnly warned by the sad Catastrophe of *Korab*, *Dathan* and *Abiram*, with their Associates. 2dly. The various Churches or religious Associations, with their different Judgments and Ways of Worship, which in the Absence of infallible Teachers they cannot but fall into, except violently restrained, as before hinted. In which State they more need that divine Charity, that seeks not her own, is not easily provoked, believeth all Things, hopeth all Things, endureth all Things, than *Israel* had of *Hobab*, to whom yet *Moses* thus addresseth himself; *Leave us not, I pray thee; for as much as thou knowest, how we are to encamp in the Wilderness; and thou mayest be to us instead of Eyes.* Numb. 10, 31. Which was partly spoken in a Mystery included in the Name *Hobab*, which signifies, *Love*: Importing that brotherly Love, in the Wilderness - State of the Church, will be a Light unto our Feet, and preserve us from dangerous Aberrations; for *he that loves his Brother, abideth in the Light, and there is no Occasion of Stumbling in him. But he that hateth his Brother, abides in Darkness, &c.* 1 Joh. 2, 10, 11. But in our particular Work this Station implies, first, the tumultuous Assembling of internal Temptations, (Satan acting as an Angel of Light) to seduce us into Resistance of the true divine Government, and Teachings of Christ in us. Now the chief and leading Spirits in such Dispensations are represented in *Korab*, *Dathan* and *Abiram*. For 1st, *Korab*, signifies *Ice*, *Baldness*, setting forth the Spirit of Unbelief, which tends to harden the Heart, and spoil it of it's spiritual Ornaments, as Frost congeals and deprives the Earth of it's Beauty and Verdure. 2dly. *Dathan* signifies a *Law* or *Law giving*, which the History of *Dathan* may interpret to be a Law opposit to the divine Law and Will, so that *Dathan* imports *false Illumination*, or *Legislation*, imitating, but really opposing



opposing the Law of the Spirit of Life in Jesus Christ, which sets free from the Law of Sin and Death. *3dly.* *Abiram* imports, *the Father of Exaltation, or the Lifting up of the Will*; representing the Spirit of Self-will, exalting it self against God's Will, tempting us to do so: Which to comply with, is to rebel against God, and such Rebellion is as the of Sin Witchcraft. *1 Sam. 15, 23.* In opposition to which, our constant Work is to break our Wills, and labour after a moral Annihilation of them; as ever remembering that of our Saviour; *If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me, Luk. 9, 23.* This is the true Way of preserving our selves from the Sins of *Israel*, tho' we go thro' the same, or like Temptations. *Secondly* this imports, the Concentring and Association of internal holy Influences flowing from God's Spirit, and Angels, to assist us against such subtil satanical Injections and Temptations, as are before expressed. For whatever Annoyances we have from the Devil, and his Angels; the contrary Assistances we may justly expect from that great *Michael* and his Angels, from Christ and those blessed Guardians, of whom 'tis emphatically said: *Are they not all ministring Spirits, sent forth to minister for them that shall be Heirs of Salvation, Heb. 1, 14.* see *Gen. 32, 1. 2.*

Ver. 26th. *Removing from Makkeloth, they encamped at T A H A T H.*

The 23d Journey.

*Tabath* imports, *underneath, Below, Contrition, Breaking.* From *Makkeloth* they come to *Tabath*, which exhibits, *1st*, that mutinous Assemblings, turbulent Church gatherings, do naturally and most justly draw down severe humbling Scourges, judicial Breakings and Dissipations: For the Magistrate beareth not the Sword in vain, *Rom. 13, 4.* *2dly*, that the Way to preserve the several divided Assemblies or Churches, in Safety under

der divine Protection, is to encamp in *Tahath*, in deep Humility, self-Abasement and Contrition of Spirit. For *God resisteth the Proud, but giveth Grace unto the Humble.* Jam. 4, 6. *He is nigh to the broken of Heart, and saveth such as be of a contrite Spirit,* Psalm. 34, 18. In comparison of such, the Lord seems to overlook all his natural external Works, *Isai. 66, 1. 2. The Heaven is my Throne, and the Earth is my Foot-stool, where is the Place of my Rest? For all those Things hath my Hand made. But to this Man will I look, even to him that is, poor (or humble as in the 70) and of a contrite Spirit, and trembleth at my Word.* 3dly. that the Way to vanquish and dissipate the tumultuous Assemblings of the internal Nations, and fallen Spirits, tempting us to desert the Light of Life, Christ in us, by their disguised Infusions; I say, the mean to vanquish them, is to humble our selves under the mighty Hand of God. 1 Pet. 5, 6. To get into the low Valley of Self-Humiliation and Annihilation, to attend that sweet Counsel of Jesus, Mat. 11, 29. *Take my Toke upon you, and learn of me; for I am meek and lowly of Heart, and ye shall find Rest for your Souls.* This is to remove from *Makkeloth* to *Tahath*; and that prepares us for our encamping in *Tarah*, which is the next Station.

Ver. 27th, *Departing from Tahath, they pitched*  
in T A R A H.

The 24th Journey.

*Tarah* signifies *Respite, Breathing, Refreshment*; such as we feel in hot Weather, by the fresh Gales of cool Air. We have our Times of Respite and Breathing in the Wilderness: Our Sinking into Humility, and meekly Stooping to the Cross, prepare us for, and lead us into divine Refreshments, the pure Consolations of the holy Spirit, that eternal Wind and Breath of God, which animates and revives the inward Man, as wholesome Air,  
and

and fresh Gales of Wind, do the outward. *Tarab* also imports, *Smelling*, or more generally, *Perception thro' Sensation*; and may import the Opening of our internal Senses, and their Fruition of extraordinary Sensation, 1 John. 1, 1. Particularly angelick Odours, and most sweetly surprizing Smells; which tho' the lowest, and most inconsiderable of God's peculiar Ways, yet is sometimes used to refresh some of his Travellers, whilst in the howling Wilderness. So that they can say with the Church: *All thy Garments smell of Myrrh, Aloes and Cassia*, Ps. 45, 8. By which Experience the Presence of the holy Angels, is sometimes discovered; which are as well the Garments and Coverings, as the Chariot of God, and the eternal Word. Ps. 97, 2. *Clouds and Darkness are round about him*: in the Chaldee: *Clouds of Glory*, with which he inrobes himself, especially when he comes forth to do his great Work: And so is clothed with Honour and Majesty, Ps. 104, 1. Rev. 1, 7. But *Tarab* implies not only *Smelling*, (as I hinted before) but more generally *Sensation*, or *Perception by Sensation*, as appears from *Isai.* 11, 3. Where 'tis said of Christ: *He shall make him of quick understanding in the Fear of the Lord*; The Word is *haritho*, from the same Root with *Tarab*, and is rendred in the Margin: *Shall make him scent, or smell in the Fear of the Lord*; implying a quick and holy Perception, thro' pure internal Sensation: For as to his external Senses, 'tis negatively said in the same Verse: *He shall not judge after the Sight of his Eyes, neither reprove after the Hearing of his Ears*. So that in *Tarab* is infolded the pure Beginnings of Sensation; by which beyond outward Appearance, we may sometimes feel by a Touch of Life, the inward State of Souls; yea, Truth and Error, Good and Evil. The confirmed Habit of which, belongs not to little Children, but to those that are of full Age in the Regeneration, *Heb.* 5, 14. *Strong Meat belongeth to them, that*  
are

*are of full Age, ( or perfect ). who by Reason of Use ( or Habit ) have their Senses exercised to discern both Good and Evil.*

Verse 28th. *Departing from Tarah, they pitched in MITHKAH.*

The 25th Journey.

One While *Israel* was in *Marah*, that is, *Bitterness*; But now they come to *Mithkah* that is, *Sweetness*. The Root whence *Mithkah* is derived, *matack*, is sometimes attributed to natural Bodies, that are sweet in Taste, as *Figs*, *Judg.* 9, 11. Sometimes to animal Enjoyments, that are called so by a Metaphor, as to the Sleep of a labouring Man, *Eccles.* 5, 12. To the stolen Pleasures of Love, *Prov.* 9, 17. Sometimes to rational intellectual Fruitions; so Counsel is called sweet, *Psal.* 55, 14. Wise and eloquent Speeches, *Prov.* 16, 21. The Judgments or Laws of God, which *David* saith *Psal.* 19, 10. are *sweeter than Honey*, and the *Honey-Comb*. So that *Mithkah* includes both sensible and intellectual Sweetness, by Communion with God derived into the Soul. This is twofold; 1st. That of Intellection, which comes thro' the Operation of the Understanding, by Hearing, Reading, Meditating, as *Psal.* 104, 34. *My Meditation of him shall be sweet*. 2dly. That spiritual Sensation, which thro' divers Mediums opens in the Soul. But sometimes without any Operation of the Thoughts, as a Mean to excite or receive it, coming and going more freely and occultly, as to the Causes, than the sudden Blasts of Wind, and fresh Gales of unconfined Air, *John* 3, 8. But 'tis oft awakened by hearing or reading the Scriptures, by which we know what *David* meant, when he cried out, *Psal.* 119, 103. *How sweet are thy Words unto my Taste? Yea, sweeter than Honey to my Mouth*; which is an emphatical Description of divine Sensation, which the two Disciples enjoyed, going to *Emmaus*, thro' our Saviours.

Saviour's Discourse ; for they said : *Did not our Heart burn within us, while he opened to us the Scriptures?* Luke 24, 32. There are many Degrees of this sweet Sensation higher and lower, more pleasingly sweet, and more strongly burning : But the most rich, divine, and highly Affecting is expressed by St. Paul, *Rom. 5, 5.* and called by him, *the Love of God shed abroad into the Heart by the Holy Ghost* : For this opens as to our Perception, in the Heart, with ineffable Sweetness, with a most profound Sensation of divine Pleasure ; as tho' the Center of the Soul were penetrated by, and absorpt into the most sensible Contacts of the divine Nature : The Effects of which are as morally perfecting, as it self is divinely delightful. But it may be, few in the Wilderness-State know much of this last Mode of Sensation ; 'tis a deep Gospel-Fruition, the Beginning of the new Wine of the Kingdom : But some Degrees of spiritual Sensation, by which we really taste that the Lord is gracious, and undoubtedly feel, that his Love (tho' but in it's pre-ludious Effusions) is better than Wine ; I say, some Degrees of this Sweetness are chiefly signified by *Mithkah*, and such as are greater and more deep than those, represented by *Tarah*, the last preceding Station.

Verse 29th. *Passing from Mithkah, they pitched in*  
H A S H M O N A H.

The 26th Journey.

*Hashmonah* signifies, *hasty Numbring, chaffy Numbring.* This is a Station the Church, or Souls in the Wilderness, cannot but sometimes pitch in ; For in *Mithkah*, enjoying much sensible Consolation, much of divine Sweetness, thro' spiritual Sensation ; and really feeling the joyous Powers of the World to come, how easy is it to believe the Time is come for such Enjoyments to spread ? For the Spirit of *Elias, to restore all Things?* Matt. 17, 11. For the Deliverer, to come out of Sion, and turn away the Ungodliness

*Ungodliness from Jacob?* Rom. 11, 26. Many or most that have been extricated from formal Deadness, and have followed God in the more interior Ways of deep Self-Denial, have known something of this State. They have been either tempted by, or fallen into this Mistake of *hasty Numbring*, thro' their feeling, tasting and perceiving the living Virtues, and sensible Powers of the eternal World. And indeed we are all too apt to turn outwards, and look for great Things there, when we should live within, and silently attend the internal Progress of the divine Kingdom. The Apostles were so affected with Christ's Resurrection, and that most sweet, and powerful Converse they had with him after it, that they could not but unitedly ask Him : *Lord ! Wilt thou at this Time restore again the Kingdom to Israel ?* Acts 1, 6. They were too much looking outward from that great Work, they were to attend upon God in, to prepare them for the Reception of the Holy Ghost. But not only the more spiritual Travellers, thro' great Fruitions, have been obnoxious to this *hasty Numbring*; but whole Churches and their Guides, in the Study of the Scriptures, and it's mystic Numbers. Hence have followed the great Mistakes about the Year, 1666, which too many prefixed for the Destruction of *Rome*, and it's Hierarchy : But certainly, some of the Scripture-Numbers, as to their Meaning and historical Application, are so much concealed from the Search of most Enquirers, that it may be justly esteemed Rashness, to pretend to unriddle them till the Events interpret them ; or the Undertakers are well assured of a supernatural Assistance from Him, who is called *Dan. 8, 13. The wonderfull Numberer, or the Numberer of Secrets*, as 'tis well rendered in the English Margin : Even our Saviour Christ, who is styled *Isa. 9, 6. Wonderfull, Counsellor*, whose Check to his Disciples may justly put a Stop to too curious and eager Enquiries of this Nature, who saith,

Acts

Acts 1, 7. 'Tis not for you to know the Times and Seasons, which the Father hath put in his own Power. To conclude then, our too hasty prefixing Times and Seasons for God's signal Works, (which is implied in *Hashmonah*) will prove according to the other Etymologie of the Word, but *chaffie Numbring*, that is, trifling, worthless, and unprofitable; a Work fit for the Fire, to be burnt up in the Day of the Lord.

Verse 30th. *They departed from Hashmonah, and encamped at MOSEROTH.*

The 27th Journey.

*Moseroth* signifies, *Bonds, Chastisements, Instructions*, see *Psal.* 94, 12. *Prov.* 29, 15. Here we are taught God's usual Method of rectifying our Mistakes, when from sensible Consolations, and enjoying the sweet Powers of the World to come, we conclude the Nearness of the great Things, which the Prophets have predicted; for such Mistakes are mostly rectified by Chastisements, God dispensing Afflictions, and measuring out Tribulations internal or external, to instruct us against precipitate Conclusions, *hasty Numbrings*, and fixing Times for God's great Deeds to the Church. For by Succession of Afflictions we shall be taught, such divine Sensations and internal Fruitions come for our particular Encouragement to press forward to the Mark, and for the Support of our Faith against Difficulties; and also to strengthen our weak Brethren in the Travels of Regeneration, and so to empower us, chearfully to discharge our whole Duties in those particular Spheres we move in. Further more by Chastisements God many Times convinceth, and so instructs those also, who from their earnest Study of the Scripture Prophecies and Numbers, have prefixed Times for the Appearance of God's great Works of Mercy and Judgment: We might instance in several, but we will only add, that having outlived the Times they

they prefixed, and not seeing that accomplisht they expected, there is no Question but they have known what it is, to travel from *Hashmonah* to *Moseroth*, from hasty and precipitate Numbring to the Corrections, and Chastisements of Disappointment, Shame and Sorrow; by which they cannot but be instructed to beware, for the future, of rash Determining of those Times, or *Seasons*, which the Father hath put in his own Power. Acts 1, 6.

Verse 31st. *Departing from Moseroth, they pitched in BENE - JAGNAKAN.*

The 28th Journey.

*Bene - Jagnakan* signifies *the Children of Jagnakan*, that is, of *Tribulation*, or great Affliction; for *Jagnakan* signifieth from the Hebrew Root signifying, *to press or squeeze*, as a Cart is prest, that is heavy laden, Amos. 2, 13. See also Ps. 55, 3. These Sons of *Jagnakan* descended from *Seir the Horite*, 1 Chron. 1, 38. 42. which *Seir* signifies *hairy, a Goat, a Satyr, a Devil*, and seems to be of the Stock of *Canaan*, Gen. 36, 20. 21. Now these *Horites* for their Impieties had been destroyed, and cast out of their Country, by the Children of *Esau*, as their Brethren the *Canaanites* were out of their Possessions by the *Israelites*, Deut. 2, 12. whose Removing from *Moseroth*, and Pitching in *Bene - Jagnakan*, (or amongst the Sons of *Tribulation*, or *great Pressure*) sheweth the Progress of the spiritual Travellers, from some Degrees of Correction to greater, from some Chastisements to deeper; as we need for our Conviction, Instruction and Melioration: God proportioning all this to our Necessities, ordering it for our Improvement, that we *may be Partakers of his Holiness*, Heb. 12, 10. *For, whom the Lord loveth, he chastens, and scourgeth every Son whom he receiveth.* Now the severe Corrections implied in this Station, are designed particularly to instruct and arm us, against the Enormities of *hasty Numbring*



*bring.* As 1st. Against concluding from our own Sensations, and powerful Perceptions of divine Goodness, that the same Things, and greater are at Hand to whole Churches or Nations. 2dly. Against Publishing our uncertain Conceptions upon the Scripture Numbers and Prophecies, so as to set down the very Year, and exact Time of their Accomplishment ; for the Miscarriage in such Computations hath bred, & may still breed great Mischiefs. 3dly. Against too eagerly desiring, and too rashly believing the immediate Approach and Coming of the great Things of the divine Kingdom ; I mean without us, as to those mighty Deeds, which are to be transacted upon the Stage of this World : For this may draw us too much outward, and make us neglect the inward Cross, Poverty of Spirit, and continued Self - Annihilation ; to prevent which, and other Inconveniencies, divine Wisdom is pleased to lead the spiritual Travelers, when there is need, from *Hashmonah* to *Moseroth*, from *Moseroth* to *Bene-Jagnakan*, even from one Degree of instructing Correction to another : That so being gradually cleans'd thro' divine Chastisement, we may be own'd by him, according to that blessed Testimony, *Isa.* 48, 10. *Behold, I have refined thee but not for Silver ; I have chosen thee in the Furnace of Affliction.*

Ver. 32. *Removing from Bene-Jagnakan, they encamped*  
in C H O R - H A G I D G A D.

The 29th Journey.

The vulgar Latin, and the 70 read here: *The Mountain of Gad Gad*, as though *Hor* were wrote with *He*, whereas the Hebrew and the Chaldee read it, with a *Cheth*, *Chor-Hagidgad*, as the *Interlineary* hath it ; and so it signifieth, *the Hole, or narrow Passage of much Excision or great Cutting off* ; for tho' *Chor* is commonly rendred an *Hole* or *Cave*, 1 Sam. 14, 11. Yet it sometimes signifieth a very *narrow Hole or Passage.* 2 Kings 12, 9. And in the Sy-

riack, *the Eye of a Needle*, as Mat. 19, 24. Which speaks to us, a further Entrance thro' the strait Gate into the narrow Way, a true Growth in Mortification, habitual Self-denial, and constant Renuntiation of our own Wills: Which Improvement in the Work of the Cross in the great End of God's leading us, to encamp in *Bene-Jagankan*, amidst sharp and straitning Afflictions; that, so humbling our selves under God's mighty Hand, we may advance thence to *Chor-Hagidgad*, a more earnest Labour to enter in at the strait Gate, by putting off the Body of the Sins of the Flesh, by the Circumcision of Christ, Col. 2, 11. Yea, by rejecting and extirpating all known Defilements of Flesh, and Spirit, that we may perfect Holiness in the Fear of God. 2 Cor. 7, 1. And so be at Length fitted to get thro' that most strait Passage of the perfect Death into the Kingdom. *For no one can see God's Face and live*, Exod. 33, 20. *Nothing that defiles can enter in*, Rev. 21, 27. To conclude, *Chor-Hagidgad* doth also signify, *the narrow Passage of good Success*, which is not opposite to, but included in the former Signification; for the Excision and Mortifying of sinful Irregularities, is always attended with Happiness and good Success: 'Tis the true, tho' the strait and narrow Passage, into more Acquaintance with God, greater Victories over Sin, into paradisaical Refreshments, and the fruitfull Irrorations of the holy Spirit: And so *Chor-Hagidgad*, which comes next to be considered.

Ver. 33d. *Leaving Chor-gidgad, they pitched in JOTHATHAH.*

The 30th Journey.

*Jothbathab* signifies good, *Goodness*, and is derived from the Hebrew *jatabh*, or *tubb*, importing therefore *Good*, both natural and moral: And natural good Things being Types of spiritual, it signifieth by a Metaphor, *the good, pleasant, and sweet Blessing of the holy Spirit*, bountifully conferred

conferred on the inward Man. Where God promiseth to bring *Israel* into a good Land, (Exod. 3, 8.) the Hebrew Word rendred Good, is from the same Root; and indeed the natural Riches, and Conveniences of that Country, as Corn, Wine, Oyl, Honey, Figs, Mountains, Springs, Woods, temperate Air, pleasant Prospects. &c. were but figures and lively Representations of spiritual Blessings, and supernatural Consolations, that are reserved for them that love God and follow him fully. According to the preceding Interpretation, *Jothbathab* (Deut. 10, 7.) is described to be a *Land of Rivers of Water*, implying those fresh, strong, abundant Refreshments, with proportionable Fruitfulness, which follow the close Circumcision of Heart, the pressing into the strait Way of deep Self-abnegation, For the true and vivid Comforts of the holy Spirit come thro' and rise out of the constant Mortification of our own Wills: *For if we are planted together in the Likeness of his Death, we shall be also in the Likeness of his Resurrection.* Rom. 6, 5. If in *Chorbagidgad* we seem to die, and whither by straitning the Flesh, and patiently bearing the Nails of the Cross, we shall in *Jothbathab*, have a Resurrection, taste and see that the Lord is good, and experimentally find that the Streams of Water in that Land, were but Emblems of that *River, the Streams whereof, make glad the City of God*, Psalm. 46, 4 Even of that holy Spirit, which carries divine joys and supernatural Refreshments thro' the whole Church, which in it's Fruition is the Saints *Jothbathab*, the Sum of all good Things, as our Saviour's Words import, Mat. 7, 11. compared with *Luke. 11, 13.* The Enlargments and pure Sensations of which blessed Spirit, whoever thro' the strait Gate of Mortification come to enjoy, they know the Land of *Jothbathab*, and cannot but cry out with the Psalmist: *O! How great is thy Goodness which thou hast laid up for them that fear thee? Which thou hast wrought for them that trust in thee, before the Sons of Men!* Psa. 31, 19.

Ver. 24. *Removing from Jothbathah, they encamped*  
in EBRONAH.

The 31st. Journey.

*Ebronah* signifies *Wrath, the Cloud of loud Crying, or of strong Intercession*. In the Wilderness State we must not be always in *Jothbathah*, the Flowings of Consolation, we must be content to pass to *Ebronah*, importing a Dispensation just opposite, even a Sense of Wrath and great Affliction, impelling us to loud and earnest Intercession; when the *Lord covereth Sion with a Cloud*, Lamen. 2, 1. and she cryeth out, and poureth forth her Soul in the greatest Contention of Prayer, as she is ver. 10. exhorted to do; in both which Places, the Prophet makes Use of those Hebrew Words, whence *Ebronah* (as signifying the Cloud of high and vehement Intercession) is derived. So that by it is denoted, the Dispensation of Crying aloud, yea, mightily to the Lord, from being overshadowed with a thick Cloud of Judgment: For *Ab* and *Abim* commonly signifie, the thick dark Clouds, in the last of which, that little Cloud is so named, that *Elijah's* Servant beheld from *Carmel* rising out of the Sea; by which, the Heavens (as with a powerful Ferment) were suddenly overspread with black Clouds, Wind & stormy Rain, 1 Kings. 18, 44. 45. In a Word, by this Station are signified such Pressures of Affliction, as force us to cry mightily to the Lord, yea, to lift up our Voices to him that dwelleth in the Heavens for Support and deliverance. And indeed, there are Times when the Cloud of Wrath doth so involve and straiten the Soul that it is, as it were, driven to strong vocal Intercession, as the Saints of Old have been. Thus *David* Psa. 69, 2. *I am weary of my Crying, my Throat is dried, mine Eyes fail, while I wait for my God.* Thus *Heman the Ezrahite*, Ps. 88, 13. *To thee have I cryed, O Lord, and in the Morning shall my Prayer prevent thee.* This was also the Process of our Saviour whom  
*David*

*David* introduceth, *Pf. 22.* saying: *My God, my God, why hast thou forsaken me? Why art thou so far from my Salvation, and the Word of my Roaring?* Christ's humane Spirit (which after his loud Vociferation upon the Cross, he commended into his Father's Hands, *Luk. 23, 46.*) might be that *Aijeleth, Hasschabbar, or Hind of the Morning*, which *David* prefixeth, as the Subject of the preceding Psalm: For that Christ was intended and described there, is most apparent by several Passages in it; who not only upon the Cross (but past question oft before) had made Use of that kind of vehement oral Intercession, as *Heb. 5, 7.* implyeth, where 'tis asserted, that *in the Days of his Flesh, he offer'd up Prayers and Intercessions with strong Crying, and Tears to him that was able to save him from Death.* Where 'tis expressed as an habitual Thing transacted in the Days of his Flesh, not only in one Day, and one Part of the Day upon the Cross. For the convenient Exercise of which Manner of Prayer, was Part of the Cause, he sometimes retired into the Mountains a part, with but two or three, and continued one whole Night in it, *Luk. 6, 12.* And all this for our Encouragement, that we might pray and not faint, *Luke 18, 1.* for tho' Darkness may endure for a Night; yet Joy will come in the Morning.

But how comes it to pass, that *Ebronah*, a dark and severe State of internal Affliction so soon follows *Jothabab*, a state like the good Land flowing with the Milk and Honey of sensible Consolation? *Ans.* 1. God in his Wisdom doth so order it to keep us humble. 2 To judge, discover and destroy Self-hood, in spiritual Fruitions. 3. To teach us deep Resignation in the best Enjoyments; even to possess, or part with them at his Will; that so at Length arriving at true Poverty of Spirit, we may be blest indeed, and fully enjoy the Kingdom of Heaven, *Matth. 5, 3.*

Ver. 35th. *Removing from Ebronah they encamped*  
in EZION-GBER.

The 32 Journey.

*Ezion-Gaber*, or *Ezion-Geber*, 1 Kings. 9, 26. was an Haven for Ships on the Shore of the Red Sea, in the Country of Edom, which Land afterward, was totally subdued by *David* (2 Sam. 8, 14.) and the *Israelites*; even as we are to vanquish, and keep under the earthly and animal Life figured by *Edom*: That so *the Life of Jesus*, may be made manifest in our mortal Flesh, 2 Cor. 4, 11. Now *Ezion-Geber* signifies, *prevailing Counsel*, *Counsel of Strength*, or of the strong Man, strong one or mighty one And tho' *Gaber*, all one with *Geber*, be rendred only *Man*, Psal. 18, 25. yet in the 2d. of Sam. 22, 29 a place Parallel, for *Gebar*, is *Gibbor*, a Strong or Mighty one; which is attributed to Christ, Isai, 9, 6. being there called, *El-Gibbor*, the strong God; but Psal. 45, 3. by the same *Epithet* set alone, which we render *most mighty*. *Ezion-Geber* then imports, *Counsel of Strength*, *prevailing Counsel*, that of the strong Mighty one, even of Christ the strong God: The Counsellor, as he is termed, Isai. 9, 6. *mighty to save*, Chap. 63, 1. who came to *save us from all Iniquity*, Tit. 2, 14. As a Mean to which we are to press after Perfection, even to *be perfect*, as our Father which is in Heaven, is perfect, Mat. 5, 48. which Command of labouring after Perfection, seems the chief Thing here intended. To a compliance with which in our Practice, we are so much encouraged and obliged by Christ's Words, Work's Spirit and spotless Example. And this is the true Counsel of Strength that fortifieth against Sin, and all it's Assaults, representing it possible rotally to vanquish it, thro' *Patience and the Blood of the Lamb*; for if we confess our Sins, he is faithful and just, to forgive us our Sins. and to cleanse us from all Unrighteousness. 1 John 1, 9. This is gradually accomplished, as we are gradually imposed, to do all Things

Things thro' Christ that strengthneth us; for *he hath laid Help upon one that is mighty*, Psal. 89, 19. even upon Jesus, who is *able to save to the uttermost* (or to the supreme Perfection, as in the Arabick) *all those, that come unto God by him*, Heb. 7, 25. and as willing to assist, as able to save all those, who adhere to this Counsel of Strength, or of the strong Man; that is, of him that is in the second Form of the true Regeneration, I mean such, as *John* calls Young Men, in Reference to their Vigour and Steadiness of Sight and Obedience; concerning whom he saith, 1 John. 2, 14. *I have written unto you young Men, because ye are strong, & the Word of God abideth in you.* The Counsel to the little Children (in *Kadesh-Barnea*, that is, in the *Holiness of the unstable Child*) is not to fear, (*Numb.* 14, 9.) but to be *strong in the Lord and the Power of his Might*, Ephes. 6, 10. *Not to continue Children in Understanding, but in Malice* (or all Evil) *to be Children, but in Understanding Men*, 1 Cor. 14, 20. and so to go on to Perfection, Heb. 6, 1. This is *Ezion-Geber*, the Counsel of the strong or mighty one Jesus Christ, and of the strong Man taught by him, who hath the Word of God abiding in him; with which, whoever so far complyeth as to follow God fully in whatever Dispensation, pressing towards Perfection, such are in the practical Station of *Ezion-Geber*, who will experience mighty Help and Strength, (in such a process) added to them by the Arm of the Lord.

And when they learn this Counsel, and a serious compliance with it, from severe Chastisements, from the Clouds of internal Wrath, lying on and sorely afflicting them; and from such Tribulation cry mightly to the Lord: Then I say, they pass from *Ebronah*, to *Ezion-Geber*; they improve their Afflictions, and second their Cryes and vehement Intercessions with suitable Obedience, and Endeavours of Perfection.

But to proceed, it was in this Port of *Ezion-Geber*,

that *Solomon* built a Navy, (after the Conquest of *Edom*) to fetch Gold from *Ophir*, (1 Kings. 9, 26. 28.) with which, the Navy returned once in three Years, Chap. 10, 22.

Now *Solomon* represents here Christ in Spirit Psal. 72. who is the *Prince of Peace*, our Peace, Ephes. 4, 14. The Navy represents his Church, or some of the chief of them, whom he builds up in *Ezion-Geber*, in his Counsels of Strength, the Doctrines of, and Endeavours after Perfection. For *we are God's Building*, 1 Cor. 3, 9. compacted for an Habitation of God thro' the Spirit, Ephes. 2, 22. and this after *Edom*, the earthly Life, is mortified and subdued in us. These signal Persons, the worthies of the Kingdom, venture and forsake all for Heaven; are built for Christ's Service and the Churches Glory, even to procure and fetch down the great Blessing of the Spirit, the Love of God it's self; for the Disciples Fruition of which, Christ prayed *John* 17, 26. *that the Love wherewith thou hast loved me, may be in them, and I in them.* Now Charity being the chiefest Grace, and the Love of God, the highest spiritual Blessing, Gold doth most appositely set forth both of them, especially the last, that essential Love, of which chiefly Christ saith, Rev. 3, 18. *Come buy of me Gold tryed in the Fire, that thou mayst be rich.* The high Dispensation of Love is represented also by Gold, Revel. 21, 21. where 'tis said: *The Street of the City was pure Gold, as it were transparent Glass*; for to dwell in this City, is to enjoy the highest Dispensation, and that's divine Love; for God is Love, and *he that dwelleth in Love, dwelleth in God, and God in him*, 1 John. 4, 16. Now whereas Gold was brought from *Ophir*, by this Navy but once in three Years, we are by it instructed, that whoever shall be so happy, as to bring or draw down the Love it self, that essential Treasure of the Holy Ghost, must have passed thro' the Three-fold Baptism of Father, Son and  
holy



Holy Spirit, which are distinctly mention'd, Matth. 28, 19. which Christ also hints, ( Luke 13, 32. in saying: *The Third Day I shall be perfected*; which was fulfilled in his receiving the Holy Ghost, in fuller Measures after his Ascension, Acts. 2, 33. which he shed forth after it's Reception upon the Disciples, and so brought and conferred on them, the most pure Gold of the eternal World. for the Blessing, Honour and Enriching of his Church.

Now the Process is the same for all his Disciples; there's but one Way, and that very narrow to Life eternal, to real Perfection; now *he that is perfect, shall be as his Master*, or every one shall be perfected as his Master, (Luke. 6, 40.) as some read it. There is some Likeness, both in Sufferings and Glory. *He that overcomes, shall inherit all Things*, Rev. 21, 7. and so enjoy the Holy Ghost abiding with him, and in him for ever. But having fail'd to *Ophir* e're I was aware, I must for a while forget the Riches of that Country, and remind *Ezion-Geber* and poor *Israel's* Travelling on Foot, from thence to *Kadesh*.

Ver. 36th. *Removing then from Ezion-Gaber, they pitched in the Wilderness of Tzin, which is K A D E S H.*

The 33th Journey.

*Tzin* signifies, a *Thorn*, a *sharp Dart*, *Coldness*, a *Shield*. This was also called *Kadesh*, that is *Sanctification*, *Holiness*. The History of this Journey, compared with the Mystery included in it, will fully comprize and justify all these Significations. As first, the Wilderness of the Thorn, or sharp Prickle or Dart; this might be a Place of Thornes, these frequently growing in such Deserts. However it was so in a metaphorical Sense, as the Word Thorn is used in Verse. 55. for it was a Place of Cares, sharp Tryals and Temptations. For ( 1. ) here *Miriam* died and was buried, *Numb.* 20, 1. who was a Prophetess, and reckoned by God himself, as one of their chief

Leaders, *Micah*. 6, 4. *I sent before thee*, Moses, Aaron and Miriam, (2.) They here wanted Water and other Conveniences, there being none for the People nor their Cattle, *Ver.* 2. 4. which made them say, *Ver.* 5. *Why have ye made us to come up out of Egypt into this Evil Place;* (The Vulgar and Chaldee, *this worst Place*,) *it is no Place of Seed, or of Figs, or Vines, or of Pomegranates, neither is there any Water to Drink.* (3.) Here God threatned that *Moses* and *Aaron*, who had so long travelled with, and lead them and their Fathers, should not bring them into the good Land *Ver.* 12. which could not (at first) but be a sore Tryal to them. (4) Here they had a sharp, and strong Temptation (thro' Thirst) to murmur and rebel, which they partly complied with, *for they gathered themselves together* (as their Fathers before them had done) against *Moses*, and against *Aaron*, *Ver.* 2. Now this Spirit of Murmuring and Impatience, was a Thorn; by Satan injected into their Flesh, that is, into the unmortified Part of their Will, a sharp and fiery Dart of the Devil, shot against them in their Wants, to wound them with Discontent, to weaken their Obedience, and make them grieve the good Spirit of God: So that in a Metaphorical Sense, this Place might appositely be called the Wilderness of *Tzin*, that is, of the Thorn, sharp Prickle or Dart; the fiery Beams of the Sun there scorching and tormenting them with Thirst, being outward and lively Figures of those internal fiery Darts, with which, their Minds were wounded and afflicted.

But besides these, *Tzin* signifies, *Cold, Coolness, a Shield*, and may (as appears by *Tzinnah*, a Word from the same Root, *Prov.* 25, 13.) signify Refreshing, Cold or Coolness such as Snow, or wholesome Liquors kept in Snow, afford in the Time of Harvest. And in this Sense it might be called: The Wilderness of Cold, refreshing Cold; by reason of that large Stream of cooling Water, which miraculously gushed out of the Rock, of which  
the

the whole Congregation and their Cattle drank: Which could not but wonderfully refresh and cool them, besides other Ways of Refrigeration, for which they might make Use of it; as washing in it, sprinkling with it, &c. Which leads me to the last Signification of *Tzin*, as it may be rendred, *a Shield*, or *Buckler*; for as this Water by drinking it, sprinkling and washing in it, proved a Shield or defence against the scorching Beams of the Sun, and their Effects, extream Heat, Faintness and Drowth: So the Shield of Faith excited in them, by this miraculous Water, conduced to quench those fiery Darts of the Devil, by which they were then annoyed, even Irresignation, murmuring and Dispositions to rebel.

And Some judge, that in that unusual Expression of a Shield's Quenching fiery Darts, Eph. 6, 16. St. Paul alludes to the Hebrew *Tzinnab*, a Shield or Buckler, which cometh from *tzanan*, signifying *to cool*, as knowing that strong Temptations do oft (thro' the Working of our Thoughts) inflame the very Blood and Spirits; and that the Exercise of Faith doth repel them, and their fiery Operations on Soul and Body. But to proceed; this Wilderness was also called: The Wilderness of *Tzin*, that is *Kadesh*, Ver. 36. which was a City and Country on the South Borders of *Edom*, Numb. 20, 16. Now *Kadesh* signifieth, *Sanctification*, and the Reason is given Ver. 13. why it so signifieth here, *because Israel there strove with the Lord, and he was sanctified in them*; that is, by the miraculous Effusion of Waters he quenched their Unbelief and Murmuring; excited in them holy and reverent Sentiments of his great Name and Attributes; he vindicated his Power, in working so great and sudden a Miracle; his Mercy, in pardoning their Murmurings, and rebellious Inclinations; his great Goodness and Bounty, in affording such Abundance of Water, when they were in so great Drowth and Necessity; his Truth in preserving them alive, notwithstanding

ing their Sins and Straits, in Order to his Promise of conferring on them the good Land ; his Justice in appearing so severe to *Moses* and *Aaron*, as solemnly to profess, they should not bring the People into the promised Land, Ver. 20. and that only for some sudden Acts of Unbelief and Rashness, meerly occasioned by the Peoples Rebellion ; *for it went ill with Moses, for their Sakes*, Psal. 106, 32. But now as to the spiritual Sense and Improvement of all this, we are taught by it, after our Strengthenings in *Ezion-Geber*, in adhering practically to the Counsel of Perfection ; not to wonder at new and deep Tryals in the Wilderness of *Tzin* : For we must be made perfect thro' Sufferings, as our Saviour was, who ( after his new Quickning and Confirmation, by the Descent of the Spirit, as soon as baptized by *John* ) was led into the Wilderness to be tempted of the Devil : So we after our Vivifications and Encouragements in the former Station, may be brought into great and severe Tryals and Temptations in *Tzin*, such as St. *Paul* expresseth, *by a Thorn in the Flesh*, 2 Cor. 12, 7. *the fiery Darts of the Devil*, Eph. 6, 16. even fierce Incitements to Irresignation, Murmuring, spiritual Rebellion, thro' the Withdrawment of all sensible and intellectual Consolations, all external and internal Refreshment ; as here, they had no Water for them, nor their Cattle, *Num.* 20, 4. Now in such a State, we are most seriously to learn Resignation, to labour after Annihilation of Will, that we may escape *Israel's* Sin and rebellious Murmurings, which *was written for our Instruction, that we should not lust and murmur, as they did.* 1 Cor. 10, 6. nor *think it strange, concerning the fiery Tryal, which is to try us* ; 1 Pet. 4, 12. ( or concerning that Burning within us, that is befallen us for a Tryal, as in the Greek ) but endeavour Contentation, in as much as we are made Partakers of Christ's Sufferings, which will soon lead us into those spiritual Refreshments, ( the better Part of *Tzin* ) figured by the  
abundant

abundant Waters, which there gushed out of the Rock, and so that Promise will be fulfilled : *I will pour Water upon him that is thirsty, and Floods upon the dry Ground, I will pour my Spirit upon thy Seed, and my Blessing upon thy Off-spring*, Isa. 44, 3. This divine River will quench our Thirst, cool those preternatural Heats, that are excited by Satan's Incurfions, and so become a Shield and Protection to us, in raising our Faith and Belief, that God is good, and that his Mercy endureth for ever. Yea, by the Interchanges in this Station, we shall be convinced that God is an holy God, and will be sanctified in all that draw near him, not sparing Sin in the best; as here, he did not, in *Moses* and *Aaron*, whose Defect of sanctifying him thro' some Unbelief, he openly and severely reproveth, Numb. 20, 12. So that this Station may be fitly called *Kadesh*, *Holineß*; God doing so much in it, for the sanctifying his great Name, and for the Procuring of Reverence, towards the great Attributes of his Love and Justice, the last of which, he was pleas'd here to signalize by threatening Dissolution to *Moses* and *Aaron*, before *Israel's* Possessing the Land of Promise; which in a Mystery shewed, that the Law makes nothing perfect: And that, that Dispensation in the Letter, or Spirit of it, cannot bring us to Rest, or fully save us from our Sins; which must be done by *Joshua*, that is *Jesus*, the great Minister of Grace and Love, *who gave himself for us, that he might redeem us from all Iniquity*, Tit. 2, 14.

If it be enquired, what Difference there is betwixt this Station, and that of *Rephidim* in their spiritual Import: I answer, that in some Particulars they much agree, but differ in others. As 1st. The Subjects of that Temptation of *Rephidim* were not the same; they were the Fathers of these, and now most of them dead, as God threatned, *Deut.* 2, 14. Now the Station of these here, (who were in the fortieth and last Year of their Pilgrimage) implyeth the Soul under a different Dispensation

sation, from that of *Rephidim*, under a further Progress and nearer Perfection. 2dly. It implyeth a somewhat deeper State of Temptation, by Depriving of all sensible and intellectual Comfort ; for Ver. 5. 'tis called, *this evil Place* : Which three Words have in the Hebrew, three emphatical Articles, therefore well rendred by the Vulgar : *Locum istum pessimum, this worst Place*, representing the most severe State of Tryal and Probation. The Truth is, the higher we rise, and the further we proceed, the deeper and more piercing are our Temptations, being proportion'd to our Strength and Growth. 3dly. The Subjects of this Station, though they murmured in their Tryal, yet they were not wholly so exorbitant under it, as their Fathers at *Rephidim* ; For *Moses* said of them, *Exod. 17, 14. They be almost ready to stone me*, and they themselves so far temptred God ( *Ver. 7.* ) as to ask : *Is the Lord amongst us or not ?* Therefore God called that Place both *Massah* and *Meribah*, that is Temptation and Strife, *Exod. 17, 7.* Whereas this in *Num. 20, 13.* was only called *Meribah*, *Strife*, all which expressly sheweth the different Strength of the spiritual Travelers to bear their Tryals, in journeying towards Perfection. They in *Rephidim* the 11 Mansion, have not equal Patience and Resignation with those in *Tzin*, that is *Kadesh*. But the Enormities of *Israel* here, as they were a Reproach to themselves, so a Warning to us, *not to tempt Christ, as some of them did. 1 Cor. 10, 9.* But rather to humble our selves under the mighty Hand of God, to follow the Lamb, wheresoever he goes, to be more pleas'd with him in the Valley of the Shadow of Death, or the scorching Desert of *Tzin*, than without him in the Plains, or among the Palm-Trees of *Jericho*. *Deut. 34, 3.*

Ver. 37th. *Removing from Kadesh they encamped in Mount Hor, in the Edge of the Land of Edom.*

The 14th Journey.

Into this Mountain *Aaron* ascended by God's Com-

mand, and there died in the 123 Year of his Age, and in the 40 from their coming out of *Egypt*; I say he died, and that upon the 1st. Day of the fifth Month, which was about the Middle of our *July*, according to some upon the 19th Day; as *Miriam* his Sister had expired in the first Month of the same Year, at *Kadesh*, the immediately preceding Station. *Numb.* 20, 1 Here it was also that *Moses* by God's Appointment stript *Aaron* of his Priestly Garments just before he died, and invested *Eleazar* with them. *Numb.* 20, 28. Now the Death of *Aaron* signified the Passing away of the *Levitical Priesthood*, for the *Wickedness and Unprofitableness thereof*; *Heb.* 7, 18. as the Investiture of *Eleazar*, the Rising of another Priest, even *Christ*, who was not made after the Law of a carnal Commandment; but after the Power of an endless Life. *Heb.* 7, 16. And that *Eleazar* was in this a Type of *Christ*, is confirmed by his Name which signifies: *The Help of God, or of the strong God*: For of *Christ* 'tis said: *Thou hast laid Help upon One that is mighty*, *Psal.* 89, 19. even *mighty to save*. *Isa.* 63, 1. That *Horn of Salvation*, who came to save us from our Enemies, and from the Hands of all that hate us. *Luke* 1, 69. 71. But now to come to the inward Work; Mount *Hor* signifies, *the Mount of Conception, Pregnation, or bringing forth*. Here the great *Mystery of Christ in us* is represented, even his spiritual Conception in our Hearts, which for that End, must be overshadowed by the holy Spirit, that so *Christ* may be formed in us; on which Account *St. Paul* travelled for the *Galatians* Chap. 4, 19. *My little Children! Of whom I travel in Birth again, untill Christ be formed in you*. Now this divine Conception and Forming of *Christ* is truly figured here, by *Eleazar's* Appearance, and Influence with *Aaron's* Garments; for the Death of *Aaron* represents the Expiring or Ceasing of the Teaching; Light and Ministry of the Law, or first Dispensation, as to it's Rule and Supremacy in us: The Rising and  
Cloathing

Cloathing of *Eleazar* by *Moses*, the Quickning, Strengthening, Authorizing and Adorning the immortal Seed, *Christ in us*, by the Father's Influence, Virtue and Power, to become supream in guiding and feeding the Soul, in dispensing Light and Life to it : By which we know *Christ* to be *Emanuel, the strong God with us*, a pure Spring of meek Light, sweet Life, unselfish Love and divine Sensation ; working in us Humility, Meekness, Patience, Charity, even to love our Enemies. and bless those that curse us. These are the natural Emanations from his pure Fountain, this living Principle of Gospel, Mercy and Goodness ; from which we receive constant Supports, and Help in the Time of Need.

But this Dispensation is not fully manifested, nor exerciseth it's full Power in the Soul, till *Moses's* Death, or till his Delivering up the Government to *Joshua* ; tho' in *Eleazar* it begins to appear and display itself. But as the Church or spiritual Traveller hath seldom any signal Mercy without some great Tryal before, or after it ; ( Heb. 10, 32. ) So upon *Eleazar's* Rising in the Priesthood, King *Avad* or the King of *Avad*, the *Canaanite*, came out against *Israel*, fought with them, and took some of them Prisoners, *Numb.* 21, 1. But *Israel* making a Vow, and praying to the Lord, He delivered the *Canaanites* into their Hands, and they obtain'd a signal Victory over them.

Now as to the mystical Sense, King *Avad* types out the Devil ; whether we render it as in the English ; for *Avad* signifies a wild *Ass*, or after the Syriack, a *Dragon*. But if we render it : *King of Avad*, as 'tis in the Chaldee Paraphrase, and *Josh.* 12, 14. it amounts to the same Thing : For the Devil is the King of all that are self-will'd and obstinate, that remain in their wild unbroken Nature, whether they are Spirits or Men. *He is King of all the Children of Pride*, *Job.* 41, 34. *The Spirit that worketh in the Children of Disobedience*, ( *Eph.* 2, 2. )  
who



who are compared to *the wild Asses of the Desert*, Job. 24, 5. Now no sooner is *Eleazar, God's Help, Christ in us*, risen in any new Degree, or Power and Light, to guide us, beat down Sin, and afford us fresh Consolations; but *Herod* is ready to slay this Birth: The Devil assaults us with new Affliction and Temptation, to raise Unbelief and Despondency of Mind, and to stop that pure Spring of Gospel-Virtue and Consolation, that hath been newly opened for our Support. But crying to the Lord, and vowing to spare none of the *Canaanites*, nor their Cities, (that is, no Lusts, Spirits of Temptation, or Works of the Devil) under such Resolution and Intercession, we shall stand in the evil Day, the Devil will flee from us, and the God of all Peace *will at Length tread Satan under our Feet*; Rom. 16, 20. and our spiritual Enemies we shall pursue, even to *Hormah, utter Destruction*. Numb. 21, 3.

Ver. 41st. *And departing from Chor, they pitched in ZALMONAH.*

The 35th Journey.

*Zalmonah* signifies *an Image, spiritual or corporal*, also *the Place of an Image or a prepared Image*; so called from the *brazen Serpent*, or Image, which God in this Place commanded *Moses* to make and erect, Numb. 21, 8. 9. deriving it's Name from that very Root *Tzelem* an Image, which (*Dan. 2, 31.*) is applyed to that great one *Nebucadnezzar* saw in his Sleep, and to that of Gold, he caused to be made, and erected in the Plain of *Dura*, Chap. 3, 1. The Occasion of making this, was *God's Sending fiery Serpents amongst them*, for their Murmuring by Reason of the Difficulty of the Way, Num. 21, 4. and their Want of Bread and Water, (Ver. 5.) for which Sin, the Serpents by Biting infused their Venom, and so many died. These Serpents in the Hebrew are named *Seraphim*, that is *Burners*, Ver. 6. and were either

fallen *Seraphim*, ( that is lapsed Angels ) appearing in the Form of Serpents, or real Serpents of the Wilderness, possessed and acted by these evil Angels, thro' a divine Dispose : For of such, God sometimes makes Use to punish for Sin, and to execute Wrath, as he did in *Egypt*, when he *sent evil Angels amongst them*. Ps. 78, 49.

But *Israel* repenting of their Sin, and begging *Moses* to intercede for them, the Lord commanded him to make a fiery Serpent, ( that is *Savaph*, the Singular of *Seraphim* ) and set it upon a Pole, (or erect it for a Sign or Ensign) that whoever was bitten, by looking on it, might live, that is, be heal'd, *ver*, 8. Which *Moses* performing, the Event was answerable; for the wounded, by beholding the brazen Serpent, were restor'd to Health; but not by any Virtue in the Image: For Brass naturally hurts those that are bitten of Serpents; as *Grotius*, *Paulus Fagius*, and Others observe: But by divine Influence and Appointment, sanctifying the most unlike Means, the more to illustrate the Power of God; as he afterward did salt, ( which of it self, produceth Barrenness ) to heal the Spring and make the barren Soil Fruitful, 2 *Kings* 2, 21. Both of which Symbols, in their wonderful Effects, were lively Figures of Christ crucified, the true Salt of the Earth, the only Healer and Saviour of his People. *For as Moses lift up the Serpent in the Wilderness, even so must the Son of Man be lifted up, that whoever believeth in him, should not perish, but have everlasting Life*, saith our Saviour, *John* 3, 14, 15. Now there were none lived, but they that repenting, beheld the Brazen Serpent, the Symbol of Mercy: So none can be saved from their Sins, and the Wrath to come, but they that humbling themselves, turn from Sin, and believe in Christ crucified. The Aspect of Faith draws healing Virtue, *Zach*. 12, 10. *They shall look upon me whom they have pierced*. The Serpent of Brass seem'd an unlikely and preposterous Mean, to heal a Multitude  
of

of wounded dying Persons: So Christ crucified, lifted up in the Gospel, and daily conformed to in his Death; became, and is still to the *Jews a stumbling Block, and to the Greeks Foolishness, but to them that are called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God* Ver. 24. the Wisdom, to enlighten; the Power, to sanctifie, quicken, and redeem from Wrath, and so to heal those Wounds of Sin, and Punishment in Man's Nature, which the great Dragon, that Old Serpent hath made.

But now as to the internal Work, and the more particular Application of this History. As we travel in our spiritual Progress from Mount *Hor*, where *Eleazar* or *Christ in us*, begins to appear in the Gospel-Dispensation of essential Grace and Truth: As we compass the Land of *Edom*, being not permitted the Conveniences of it, that is, the Fruition of the Earthly animal Life, for such a Diversion as others make it, being called wholly to attend upon the Fountain of Life within: We providentially meet with deep Tryals, as *Israel* here complain they did, having neither Bread nor Water; all Consolation being for a while suspended, that we may learn to live by an abstracted Faith, in absolute Resignation, as knowing Christ our Helper is near us, yea, in us, who retires to try, not wholly to desert us; when we may say with *St. Paul: We are perplexed, but not altogether without help; cast down, but not destroyed; 2 Cor. 4, 8. 9.* because Christ in us, is the Hope of Glory, and the Rock of our Salvation; to whose Withdrawment we must resign and be patient till he appears; by which we shall escape both the Sin and Punishment of *Israel*, in this Place. The History of which, is left upon Record for our Instruction, that we may not tempt Christ as some of them did, and were destroyed of Serpents; so that there is no Necessity for us to fall into their Irresignation, and Murmurs, being gradually able to do all Things, thro'

Christ that strengthneth us. But if any of us should grow weary of the Cross, and so far comply with the unmortified Part, as to murmur against the Leadings and Conduct of divine Wisdom, we must expect severe Chastisements, greater than before, as Sinning against more Grace and Mercy: Christ the true *Eleazar*, being risen in a fresh Dispensation of Grace, Love and seasonable Help: Having before been corrected with Whips, we must now expect to have the Angels of Satan, fiery flying Serpents let out upon us, to sting, vex, and torment our Souls, with the fiery Dart of Temptation; or to smite and afflict our Bodies with acute, severe and mortal Diseases. And this is to be judged of God, by the Neglect of judging ourselves; but when we are so judged, we are chastened of the Lord, that we might not be condemned with the World, but thro' it, be partakers of his Holiness, Heb. 12, 10. For the Design of Heaven in such Tryals is, that we may repent and utterly renounce our own Wills; that feeling the Misery which Sin and Self-love bring upon us, we may turn to Jesus, contemplate him whom we have pierced; view him by Faith, as the Image of the invisible God, Col. 1, 15. the Antitype of the Brazen Serpent, in, or according to which we are created, Gen. 1, 27. (where the Word *Tzelem* is used) into which also, by the New-Birth we are renovated, and that from Glory to Glory, 2 Cor. 3, 18. And so we *put on the Lord Jesus Christ*, Rom. 13, 14. receive healing Virtue from him, who heals our Back-slidings, and loves us freely, *Hosea* 14, 4. and expresseth that Love, by *washing us from our Sins in his own Blood*, Rev. 1, 5. which he feelingly sprinkleth on the Soul and Conscience, and which by degrees purgeth them from all Sin, creating true Peace, and Joy in Believing. So that, as he that had been bitten by a Serpent, by beholding the brazen Serpent lived; so he, who being sensible of his spiritual Wounds *believeth on the Son,*

*Son, hath everlasting Life, and shall not come into Condemnation, but is passed from Death to Life.* John. 3, 36. c. 5, 24. For Christ being come to dwell in the Heart by Faith, becomes there a Fountain of Water bubbling up into everlasting Life; an healing Spring extinguishing the Soul's Thirst, removing it's Dolours and spiritual Burnings, affording divine Coolings and grateful Refreshments to the whole Man. This is the true Effect of sincere Repentance for Murmuring, and of contemplating Christ crucified in constant Submission to his gracious Scepter, which we find to be the Power of God to Salvation; a Banner lifted up, and displayed against all our internal Enemies; a prepared Shadow, (as *Zalmonah* also imports) into which we retiring by Resignation and true Faith, are happily protected from the scorching Sun-Beams, the fiery Darts of the howling Wilderness. And so come to witness, that Prophecie of the *Messiah* truly fulfilled in, and to our Souls: *A Man shall be an hiding Place from the Wind, and a Covert from the Tempest, as Rivers of Water in a dry Place, as the Shadow of a great Rock in a weary Land,* Isai. 32, 2.

But to draw towards a Conclusion. Why was Christ here represented by a brazen Serpent? *Ans.* 1st. To signify, that as this, had not the Form nor the Poyson of a Serpent; so Christ came *in the likeness of sinful Flesh*, Rom. 8, 3. tho' really without Sin. 2dly. To express his mean Condition in the Flesh, who made himself of no Reputation, took upon him the Form of a Servant, and so in that State was more fitly resembled by Brass, than by Silver, Gold, or any other more rich Substance. 3dly. To exhibit his great Reproach upon the Cross and unparallel'd Humility, in submitting to the vilest Sufferings of sinful Men, on which Account *David*, in Figure of him cryeth out, Ps. 22, 6. *I am a Worm and no Man, a Reproach of Men, and despised of the People*; reputed as bad as a Serpent, even a Magician, a Worker of Miracles

by Union with the Dragon, the old Serpent the Prince of Devils. *4thly* To represent the great Wisdom and Prudence of our Saviour, who in that excelled, and really outwitted the old Serpent; and in his Strife with him truly fulfilled what was prophesied of him, Isa. 52, 13. *Behold my Servant shall deal prudently*; which he acted to the full, and so was crowned with Victory. Col. 2, 15. *5thly*. He was represented by this Serpent (or Saraph) of Brass, to shew his great Strength in resisting Evil, bearing his Father's Wrath, and not sinking under the Burden, who being as well the Power, as the Wisdom of God, might be properly resembled by the Firmness of Brass, as to the first; as he was by the Figure of it, in the last; especially considering, that as Serpents are made an Emblem of Wisdom, Mat. 10, 16. so is Brass of Strength, by Reason of it's firm Contexture *Job. 40, 48.* *6thly*. To Take off the People from too much affecting or superstitiously admiring either the Form, or Matter of it: The Form, being that of an affrightning odious Creature, for so a Serpent is; the Matter of Brass, which as I before expressed, is noxious to those who are bit by Serpents; yea the very Aspect of it if heated, (as it must be in that scorching Desert) as the Hebrew Doctors assert. By which Properties of this Symbol, naturally opposite to fanative Operations, the Lord most wisely provided against the Abuse of this Image, by Superstition; to which the Israelites were much addicted; as we see by their worshipping the golden Calf, their many other Idolatries, and by their burning Incense to this very Serpent. 2 Kings. 18, 4.

The miraculous Cures of which (wrought in *Zalmouab*) being heard of, and celebrated in neighbouring Countries, might give Occasion, if not to the first making, yet to the multiplying and more highly prizing Talismanical Figures in the Oriental Nations; see 1 Sam. 6, 5. But having remain'd too long in *Zalmouab*, let us proceed to the next Station.

Ver.

Ver. 42d. *Removing from Zalmonah, they pitched in PHUNON.*

The 36th Journey.

This Place may be called *Pbunon*, *Phinon*. In the Greek *Pbino*. In the Syriack *Phinun*, or *Phinon*, as the Latin Version hath it, so the Samaritan, *Phinon*, or *Phinan*, as in the Latin Translation. It seems the same Place with *Fenon* (called also *Pbinon*, and *Pbennen*) mentioned by *Hierom* in his Hebrew Places, and in *Euseb.* History Luke 8, 13. Being situate in *Idumea*, a Place famous for Brass Mines, whence the Metal for making the brazen Serpent might be taken, as some judge: It being not far from *Zalmonah*. And for these two Stations, (the Names of which are omitted Numb. 21.) We have there recorded but that one History of the brazen Serpent, and it's miraculous healing the wounded *Israelites*; to shew that this Image was erected in *Pbunon* also, for the same End, that is, to assist *Israel* against the continuing Persecution of these Burning Serpents, which is confirmed also by the Name of this Place *Pbunon*, or *Phinon*, which signifieth, (1) *Great Doubting, Amazement, or Distraction of Mind.* (2.) *The Face of the Son, or beholding, or looking upon the Son.* The 1st of these Interpretations respects the Trouble and Distraction of the Mind, the Amazement and Despair of Life, many of them might here be under, from the Terror, Biting, and infused Venom of the fiery Serpents. The 2d. may import their looking towards; and beholding the brazen Serpent for Healing, which was the Figure of the Son of Man; for as Moses lift up the Serpent in the Wilderness, so was the Son of Man to be lifted up, &c. John. 3, 14. 15. Now in the internal Work and Mystery, this exhibits the renewed Onsets of the great Dragon, the old Serpent, against the fresh discoveries of Christ in us, affording the healing Balsam of his Love and gracious Virtue. For always greater manifestations of Christ in us are at-

tended, with fresh and great Oppositions whilst in the Wilderness, which being now not far from it's End, in the Dispensation of the Father, the Dragon assaults us with great Fury, as knowing, he hath but a short Time; God permitting him *to sift us as Wheat*, Luke. 22, 31, raising inward Tempests so far, as to involve us in amazing Doubts, concerning God's present Dealings, and what will be the Issue of them; when the Soul cryeth out, *thy Wrath lieth hard on me*, and *thou hast afflicted me with all thy Waves*, Psal. 88, 7. when we find most strange Fluctuations of our imagination, Satan impressing upon our animal Spirits unimagined Disorder and tumultuous Motions, by which we find him, to be *the Prince of the Power of the Air*, and also the great red or fiery Dragon, against whose Incurfions we need such Premonition, as we find given, 1 Pet. 4, 2. *Beloved, think it not strange, concerning the fiery Tryal*, or as in the Greek, *wonder not, be not surprized concerning the burning within you, Illa in vobis Ignitione*. Interlin: Importing such powerful inward Burnings, thro' the strong and vigorous Oppositions of Satan, that might easily reduce them to great Doubtings and Consternation, were they not fore-arm'd by seasonable Warnings. And whoever have passed thro' these Stations of the inward Wilderness, will sometimes find such strange Internal-burnings and Afflictions, like that of the Stinging of Scorpions, that they will easily apprehend the Mystery of *Zalmunah* and *Phunon*; the last of which, as it signifieth Consternation and Despair, (as the future Tense doth, Psal. 88, 15. rendred by the *Greek exaporaethaenai*) imports, the most severe Tribulations upon Soul or Body, or both, when we are reduced to Despair of Life, as some of *Israel*, when bitten by the *lethiferous* Serpents; and as *St. Paul*, when he asserts: We were pressed out of Measure, above Strength; insomuch, that we despaired even of Life, where *Exaporaethaenai* is also made Use of.



of. So that *Phunon* imports, that most pressing State of Tribulation, that Extremity of Affliction in Body and Soul, or both, which sometimes divine Providence brings upon us. The Design of which, St. Paul expressly sheweth, 2 Cor. 1, 9. *We had the Sentence of Death in our selves, that we should not trust in our selves, but in God who raiseth the dead.*

Which leads me to the 2d. Signification of *Phunon*, ver. 2. *the Face of the Son, the looking upon, or beholding of the Son*; to whom we fly, as despairing of any other Assistance, as believing him the Resurrection and the Life, the only true Physician of Soul and Body; and that there is Salvation in no other Name under Heaven given in Men, *en Anthropois*, or amongst them, by, which we must be saved. Whose Name (under the the Wounds of Temptation) we find to be, like Ointment poured forth, Cant. 1, 2. which makes us love him, as the Balm of *Gilead*, the Elixir of Souls, the Tree of Life within; from whom must proceed the Cure and Restoration of Soul and Body: *He being that living Stone, which first rectifies and transmutes the Soul, and after that the Body; which being fixed in the Heart, and turned to by the Will, spreads it's Virtue into all our Faculties; being Light to our Understanding, Life and Love to our Wills, Purity and Rectitude to our Affections, Sweetness and Pleasure to our internal Senses, delivering them from the Stings, and violent Impressions of Satan, that fiery flying Serpent, whose Wounds and Bruises, the Mediator will at length quite remove from Soul and Body; for he will transform (metaschematizei) our vile Body, that it may be fashioned like unto his glorious Body, according to that Inworking, whereby he is able, even to subdue all Things to himself; Phil. 3, 21. for he hath promised: I will never leave thee, nor forsake thee, Heb. 13, 5. but will do for us, as he did for Israel, whom he brought out of the Land of Egypt, the House of Bondage, and led them thro' the great and*

terrible Wilderness, wherein were fiery Serpents and Scorpions, and Drought, where there was no Water. And all this that he *might humble them, and prove them, and do them good at the latter End*; Deut. 8, 14. 15. 16. *for mark the perfect Man, and behold the upright; for the End of that Man is Peace.* Ps. 37, 37. But before that Day comes, he must be content, with journeying *Israel* to travel from *Phunon* to *Oboth*, which comes next to be considered.

Ver. 43d, *And departing from Phunon, they encamped*  
in O B O T H.

The 37th. Journey.

*Oboth* may signifie *Inchantments, Magicians, those that have familiar Spirits*, Levit. 18, 31. *and give Answers for them; also Spirits of Divination, familiar Spirits themselves, Devils*, 1 Sam. 28. 7, 8.

The historical Reason of this Name is not here assigned, and they were not yet come to the Plains of *Moab*, where *Balak* excited *Balaam*, that great Sorcerer to curse, and so destroy *Israel* by diabolical Magick. *Numb.* 22. 6, 12. But this *Oboth* may (1) signifie a State of Temptation, when some of God's People under Straits, may be solicited by those that pretend to curious Arts; (but really exercise Charms or Sorcery, as a great Critick renders *Peri erga* Acts. 19, 19.) I say, solicited by such, to know of them future Events, and hearken to their Predictions, which is utterly unlawful, Levit. 19, 31. and c. 20, 6. This was one of *Saul's* great Sins, for which the Lord cut him off, 1 Chron. 10, 13. (2.) It may import a State, when the Spirits, evil Genii or Angels, that are wont to act such Pythonical Deceivers, are permitted to try us by false Representations, and uncertain Voices of Things to come, and that either in Sleep or awake. Therefore, *we are not to believe every Spirit, but try the Spirits, whether they are of God*; 1 John.

4, 1. and if by such Impressions, Terroures are excited in us, we are to pray against them, labour to flight them and firmly to adhere to God's Will, and his Revelations in the holy Scripture. The having too much Will, Curiosity and Desire to know Things to come, may expose some, the more to Illusions, from such Spirits which may be implied in *Oboth*, as representing (by another Derivation) the Hebrew Root, which signifies, to will and desire. Therefore we must endeavour Resignation and Annihilation of Will, as to the Knowledge of all future Things, as a Mean to be preserved from the Dangers of *Oboth*. But if in searching the Scriptures, and waiting in silent Meditation on God, he will discover any Thing by his holy and good Spirit, we are to bless him and be thankful, for such Things have been and may be, it being one Office of the blessed Spirit, to shew us Things that shall be hereafter; he shall shew you Things to come, *taerchomena* Things coming. Joh. 16, 13.

(3.) This may exhibit a State of the Church, or some Part of it tempted by, or actually under a three-fold Inchantment, from the mediate Influence of the fallen Spirits. Which may be 1<sup>st</sup>, intellectual, 2<sup>d</sup>, moral, 3<sup>d</sup>, sensible: The 1<sup>st</sup>, intellectual or doctrinal, which is a strong Infusion of false Principles or Opinions into the Understanding. Thus St. Paul asserts, the *Galatians* to have been bewitched, Chap. 3, 1. Satan had shewed his Artifice in leavening their Minds with erroneous Principles, concerning the Necessity of Circumcision, and observing the ceremonial Law; notwithstanding they believed and had received the Spirit, Ver. 2. And by *Parity of Reason*, all those are under some Degree of this Inchantment, who stick in outward Worship and ceremonious Observations; whether invented by Men, or instituted by God; I say, who so stick in them, as to neglect any Degree of internal Purity, Holiness, Mortification and universal Obedience. For as St. Paul assures

assures the *Galatians*: *In Christ Jesus neither Circumcision avails any Thing, nor Uncircumcision, but a new Creature.* Gal. 6, 15. To this Head may be referred the Doctrine of Devils, or of Dæmons taken objectively, as *Mead* interprets that of 1 Tim. 4, 1. that is Doctrines about the Worshipping, and religious Adoration of Angels, which crept early into the visible Church, from the Ethnick Philosophers, which caus'd that Caution of *St. Paul*, Col. 2, 8. *Beware lest any Man spoil you thro' Philosophy and vain Deceit*: For it was, leading Men from the one Mediator and Intercession in his Name, to ceremonious Adoration of Spirits, and Angels, as the great Transactors of Affairs betwixt God and Men; against which, *St. Paul* gives a weighty Caution, Col. 2, 18. And tho' Men were instrumental in Propagating these Doctrines of Dæmons, in which being deceived, they deceived one another; Yet *St. Paul* sheweth their Origin, 1 Tim. 4, 1. *Now the Spirit speaks expressly, that in the latter Times some shall depart from the Faith, giving Heed to seducing Spirits, Pneumasi planois &c.* Such Doctrines came from the Spirits of Error, which much influenced and mingled with their Propagation, as they had co-operated in their First Production.

The 2d Sort of Inchantment is that I call moral, which from infecting the Understanding, strongly influencieth the Will and Affections, and so the Conversation, causing Men to act wickedly under Pretence of Knowledge and Religion. This Fascination began amongst the Churches in the Apostles-Days, as you may see in the Epistle of *Jude*, and in the 2 *Peter* 2. parallel to it; for the horrid Immoralities there mentioned, arose from erroneous Principles, disseminated by false Teachers or Doctors of Lies, as *Pseudo-Didaskaloi* may import, which are always strongly influenced by Satan, the Father of them. Now this satanical Inchantment so far prevail'd, as to cause them to act, 1st. All Manner of Uncleanness, 2 *Pet.*

2, 10. 14. 2d. To indulge Coverousness, Ver. 3. 3d. Hypocrisy, V. 3. 4th. Injustice, v. 15. 5th. Despised Government, v. 10. 6th. Turned Apostates to the whole christian Life, and all Morality : Yet were presumptuous daring Men, (as *Tolmetai*, may be rendred) so far enchanted by the Spirits of Error, as to sin boldly from Principles, as tho' it were not Sin to them ; whence 'tis said : They sported themselves in their own Deceivings, ver. 13. spake great swelling Words of Vanity ; promising to others Liberty, tho' they themselves were the Servants of Corruption, Ver. 18. 19. which Characters as they exactly agreed to the ancient Ranters, the Followers of *Simon, Magus*, and *Cerintbus* &c. So also to the Modern, I mean such as have of late Years appear'd in these Nations, with like Principles and Practices. Persons of the like Stamp are they also, whom St. Paul describes, tho' not without Mourning Phil. 3, 18. 19. as *Enemies of the Cross of Christ, whose End (he saith) is Destruction, whose God is their Belly, and whose Glory is in their Shame, who mind earthly Things*. Under this spiritual Fascination, fall all those who having a form (*Morphosin* or Image) of Godliness, deny the Power thereof ; 2 Tim. 3, 5. for let them be ever so strict in all the Duties of external Worship, yet if they live in any moral Iniquity, and are not in the daily Mortification of their Lusts and Passions, they are yet in *Obotb*, under the Fascinations of Satan ; and to them may be truly applyed what St. Paul directs to the *Galatians* : *O foolish Galatians* : (or Christians) *who hath bewitched you, that you should not obey the Truth*. Now these *Galatians* by lapsing into Judaism, whose ceremonious Observances he calls weak and beggerly Elements, fell also (in some Degree) from the pure internal Worship of God ; the constant Self-denial and Mortification of their Lusts, and the compleatness of Obedience, as appears by Gal. 4, 9. they had lost some Part of God's Image, Christ in them, by adhering to  
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the Form or Image of the Jewish Worship, Ver. 19. Which may be a Warning to all, when they have begun in the Spirit, not to think to be made perfect by the Flesh, Chap. 3, 3. for all that do so, and act like these *Galatians*, will find they move Retrograde, decay in their internal Work, and will begin to lose the fresh Sense of divine Communion, and their pure Zeal for universal Obedience; and in the Place of these, it may be, get a mistaken Zeal for their particular Form, and against others that own it not; with a great Esteem for some private Opinions, and a Spirit contending and disputing for them. But what is this Chaff to the Wheat they loose? For *the End of the Commandment is Love, out of a pure Heart and a good Conscience, and Faith unfeigned*, 1 Tim. 1, 5. 6. *from which some having swerv'd have been turned aside, exetrapaesan, to vain Jangling*: But now as to the 3d Species which I call'd sensible, it is that, which is exercised upon the outward or inward Senses, by the fallen Spirits; a Dispensation not observed by many, and 'tis probable, not certainly known, but to very few: But the most inward Travelers, who are constantly working thro' the interiour Wilderness of their own Mixtures, into the Love and Heart of God, cannot but come at length to a Perception of the invisible Worlds, and so of those Spirits, which are always opposing the Kingdom of God in us: *For we wrestle against Principalities and Powers, the Rulers of the Darkness of this World*, Eph. 6, 12. One Species of whose Opposition, is by sometimes afflicting our external or internal Senses; our external, by sulphureous Smells, sudden Sopors, in our most signal Times of Devotion, acute Pains, fierce Burnings, and horrid Tremblings, which by diligent Reflection may be easily distinguish'd from merely natural Distempers. As 1st, by their instantaneous Coming. 2d, the Manner of their Affecting us. 3d, by the Time, even when we are in  
very

very good Health. 4, by the Impressions they make on the Soul thro' Imagination. 5. by their sudden Cessation, &c. And tho' this may be esteemed a Mistake, assigning that for the Cause which is not so, by many that know it not; yet there are some, that are as much assured of the Reality of such Things, by long and exact Observation; as that they eat, or drink, or exercise any other corporeal Action.

Lastly, as to our internal Senses, they have diverse Ways of affecting and afflicting us thro' them: One is by casting sudden Sopors upon our Bodies; and then representing fearful Shapes, Scenes and Noises in the Soul, by inward Touches upon the animal Spirits, or more immediately on the Imagination. But these Things being so little known, I shall restrain my self from further describing them; only reflect upon that of *Job*, Chap. 7, 13. *When I say, my Bed shall comfort me, my Couch shall ease me, then thou scarest me with Dreams, and terrifiest me thro' Visions*: We must not think God did this immediately or thro' the holy Angels; for their Office is to be Helpers, not the Tormentors of Men, Heb. 1, 14. But as God made Use of Satan to smite *Job* with Boils, which yet, with their Effects are ascribed to the Almighty, as his Arrows, 6, 4. so he may also of him and his Angels, to excite and represent terrible Dreams and Visions, which as 'tis easy to be apprehended, so 'tis most firmly believed of some, who have lain many Nights in the same Condition; and in such Cases frequent Experience is the best Interpreter.

But we have remain'd too long in this Station, and shall conclude it with that divine Maxim, which *Balaam* found experimentally true, Numb. 23, 23. *There is no Divination against Jacob, nor any Incantment against Israel*; neither Satan nor his Angels, nor greatest Ministers, can act the least in such Things, beyond divine Commission, nor a Jot more then shall be for the Good

of all those that love our Lord Jesus in Sincerity; for we know, (saith the blessed Apostle) that all Things shall work together for good, to them that love God, Rom. 8, 28.

Ver. 44th. *And they departed from Oboth, and pitched in IJE - A B A R I M.*

The 38th Journey.

Why this Place was so called in the Topographical, or historical Sense, is not easily to be determined, as may appear by the Difference of Versions and Interpreters upon it, which are in as much Confusion about it, as the Name it self imports: But the Determining of that not being my Work, I shall proceed in the instructive spiritual Sense.

*Ije-Abarim*, then being a Place in the Border of *Moab*, as 'tis express'd in this 44. ver. signifieth, *the Heaps or confused Heaps of the Passages or Passengers; the Confusions or Desolations of the Fords or Passages.* By which in general is adumbrated a State of Confusion of Mind, of Doubting and of Uncertainty in the spiritual Travellers, when they do not see their Way, thro' the Suspension of divine Light, thro' fresh and great Tryals and Temptations: Being in such a Condition as Passengers in a Desert, when they come to Heaps, or a confused Variety of Ways or Paths crossing each other, and know not which to take; or to a River that hath many Fords, some safe, but most of them spoil'd and desolated, and therefore dangerous; where many Guides offering themselves contradict each other; some crying this is safe, another that. I say, *Ije-Abarim* imports such a Dispensation of Doubting and Confusion in the holy Passengers: Which may rise 1<sup>st</sup>, from some external Difficulty, some providential Strait we are brought into, by the Disposal of the Heavens; so that our Reason is too short to direct what to do, being in a Condition like that of *Jacob*,  
Gen.



Gen. 32. when he heard *Eſau* was coming to meet him with 400 Men, whence he became greatly amazed and diſtreſſed, *ver.* 7. as not knowing what to do to ſecure himſelf, Family and Cattle, from the Sword of his Brother. Or if I may compare ſmall Things with great, like the State of *Iſrael* at the Red - Sea; for to ſuch ſtraites (in Reference to any Succour from the beſt of our Contrivances) God is pleaſed ſometimes to reduce us, that with *Abraham*, we may learn to believe in Hope, againſt Hope; and with *St. Paul*, *not to truſt in our ſelves, but in God which raiſeth the Dead*, 2 Cor. 1, 9.

2dly. Such a State of internal Confuſion and Doubting, may ſpring from the Variety of Judgments in Religion, and the great Zeal of leading Perſons in ſuch Judgments, who cry: *Lo here, and lo there*, earneſtly inviting to come in to them; diſputing with Vehemency for an Imbodying amongſt their Party, as the only ſafe Way to Salvation. When as we ſhall oft find this Zeal riſe from the ſame Root, that cauſed the ſcribes and Phariſees, to compaſs Sea and Land to make a Proſelyte, which being done, prov'd not to their Melioration, but Corruption, Mat. 23, 15. The true Zeal exerts it ſelf, in Labouring to draw one another from Darkneſs to Light, from the Power of Satan unto God: To a total Mortification of our Luſts and Paſſions, and a cleaning from all the Pollutions of Fleſh and Spirit. But the Jewish Zeal (which yet is called a Zeal of God, tho' not according to Knowledge) is not much concerned about internal Purity, Growth in Grace and Walking with God, in Labouring after Perfection: But hath for it's Object external Worſhip, Exactneſs in that, and a Concern for ſome Opinions, which as they are managed by a blind Zeal, Miniſter-Strife and confuſion, rather than true Edification. But God may permit ſome of his Children, eſpecially the little Ones, that are not yet arrived at a fixed Habit of divine Teaching; I ſay, he

may permit them for a while to lie under Doubts or Confusion, and Distraction of Thoughts, from the different Opinions of the zealously jarring Guides in spiritual Concerns: But in such a State, the Way is, *1st*, to stand still, and to supplicate the divine Majesty for the holy Spirit, being under a Promise to be *all taught of God*, John 6, 45. *2dly*. To live in the Exercise of universal Charity to all Saints, and not to imbody with any narrow Sect of Christians, that judge all but themselves. *3dly*. To cleave to Christ crucified, in the constant Imitation of his Death; as the one and sole Way, (under various and different Judgments) which leads to Life. Luk. 9, 23. By perseverance in which we cannot miss of Salvation. And as in this Process we grow in Grace, we shall also grow in Knowledge, and divine Illumination: For the pure in Heart shall see God, and so at Length, be quite freed from this Part of *Ije-Abarim*, which consists in Confusion of Thoughts, and Fluctuating of the Judgment, thro' the various and different Paths of Religion, Christians embrace and walk in.

But to proceed, a third Species of Doubting, and Uncertainty may for a while invade us, from the immediate Operation of those Spirits within, that cause others outwardly to cry: *Lo! here*, and *Lo! there*; for they can imitate divine Voices, and Visions to reduce the Soul into Doubts, and Perplexity; and this is, when *Satan* (as St. Paul asserts) *transforms himself into an Angel of Light*, 2 Cor. 11, 14. Hence have proceeded false Apostles. v. 13. And false Prophets, 1 John 4, 1. And the antichristian Spirit, v. 3. which seems to be for Christ, but is really against him; being Christ's Ape imitating him and his Ways; but without Holiness, true Life, or Power. This was well represented in *Cajaphas* the High-Priest, whose Name in Syriack comes from the Root with *Koph*, an Ape, and may be properly enough so rendered: Who (tho' by this Place representing

presenting the true High-Priest, whom he also imitated in Propheſie, *John. 11, 51.*) was yera real Enemy to him, and his Spirit whom he rejected, and condemned, and ſo morally crucified: In which as he was a lively Inſtance of the Spirit of Anti-Chriſt; ſo a manifeſt Type of that Perſon, High-Priest, or Prieſthood in the World, in which that Spirit is moſt ſignally imbodyed, which teacheth Men to reſemble Chriſt, and divine Things in fine Pictures, Images, and gay Ceremonies; but to deny his true Image, Life, and Spirit, appearing in any that bear their Teſtimony againſt the laſed State of their Church, and cannot bow to that golden Image, which they have ſet up.

But to conclude, when any of us, who have the Gift of ſpiritual Senſation, are aſſaulted by him who hath wrought the great Apoſtacy of the Church, and drawn many Stars from Heaven; I ſay, when any are ſo invaded and brought into Doubts and Confuſion, by Viſions or Voices, that are not divine, but only appear ſo; what is then to be done. *Anſw.* 1<sup>ſt</sup>, we are to pray earneſtly as *St. Paul* did, *2 Cor. 12, 8.* that ſuch Temptations may be removed. 2<sup>dly</sup>, that we may diſcern betwixt Good and Evil, by the Exerciſe of ſpiritual ſenſation, and be guided by no Spirit, but that of the Mediator. 3<sup>dly</sup>, we muſt reſolve to reject all Representations and Impreſſions, that lead us not to Chriſt crucified, or in any Thing contradict the Scriptures. 4<sup>ly</sup>, we muſt abide in deep Humility, and Self-aborrencey, that no Inflation of Mind, or Buddings of ſpiritual Pride, may diſpoſe us to cloſe with Illuſions. 5<sup>ly</sup>, we muſt conſtantly labour after Annihilation of Will, Poverty of Spirit, and pure unſelfiſh Love, indulging no internal Sight, Voices or Impreſſions, contrary to theſe. 6<sup>ly</sup>, we muſt humbly commit our ſelves to the free Grace of God in Chriſt, which is far above all our Labour, Caution and Watchfulneſs, as knowing that, *except the Lord keep the City, the*

*Watchman watcheth but in vain*, Psal. 127, 1. 7ly, we thus waiting shall find, that such Temptations as they came of themselves, we not knowing how, will in like Manner vanish, it may be on a sudden, we not comprehending why. 8ly, thro' Perseverance under the Cross and gradual Purification, our Intellects and spiritual Senses will grow so pure and perceptive, that we shall clearly discern the most subtle Mixtures of Satan, in all Representations and Infusions, *Heb.* 5, 14. by which the Truth of that Maxim *Prov.* 4, 18. will be experimentally confirmed : *The Path of the Just is like the shining Light, that shineth more and more, unto the perfect Day.* In Order to an Arrival at which blessed State, let us make Haste from *Ije-Abarim*, ( the Confusions or Desolations of Passages ) where all are too long entangled ; to the next Station, which presents us with more Light, Comfort and military Skill against our spiritual Enemies.

Ver. 45th. *Removing from Ije-Abarim, they pitched in DIBON-GAD.*

The 39th Journey.

*Dibon-Gad* was so called as to the historical Sense, from the Tribe of *Gad's* possessing and repairing *Dibon*, after their Conquest of *Sibon* and *Og*, Kings of the *Amorites*, *Numb.* 21, 34. which *Dibon* had been a City and high Place belonging to *Moab*, *Jer.* 48, 18. *Isai.* 15, 2. As to the mystical Sense that displays it's self, in the Interpretation of *Dibon Gad*, which signifies, *the sufficient Understanding of Excision or Cutting off ; the sufficient Understanding of an Army, Arming, or of Military Invasion.* *Gad* was a Warlike, valiant Tribe ; one of those, which by their own Offer and divine Approbation, did march armed before the other Tribes into *Canaan*, *Numb.* 32. and 'tis generally confessed, that in the very Name, there is something of War and Arming implied, *Gen.* 30, 11. and 49, 19. Now *Dibon* imports, *sufficient Knowledge or Understand-*

*Understanding*; Dibon - Gad, *sufficient Knowledge of Excision and Arming*: A fit Station to follow *Ijm*, as 'tis called in this 45<sup>th</sup>. Verse; for *Ijm* implies great Doubt, Confusion and Fluctuation of Thoughts, thro' external or internal Tryals, and Temptations: But this, a sufficient Understanding of our Way and Work, in our War against Sin, and resisting all the Invasions of Satan, as not being ignorant of his Devices, 2 Cor. 2, 11. When by the Day dawning in our Souls, we more discern and more confidently proceed in the Excision and Mortifying of Sin and Self; when in Faith, Knowledge and holy Boldness, we *put on the whole Armour of God, that we may be able to stand against the Wiles of the Devil*; his more subtile (*Metbodyas*) Methods of Deceit; which he hath learnt by his long Practice upon, and against lapsed Mankind. In this Dispensation we find, that Promise made good to us: *When the Spirit of Truth is come, he shall guide you into all Truth*, John 16, 13. For Christ the Light of the World rising in our Souls, in fresh Degrees of Illumination, doth by his Spirit discover the more fly Infusions, and subtile Transformations of the Evil One; which tho' before, might stagger and reduce us, to some Confusion of Mind, whilst in *Ije-Abarim*; yet in this Station, we evidently discern and reject them: *For God is Faithful, who will not suffer us to be tempted, above what we are able to bear; but will with the Temptation make a Way to escape*, 1 Cor. 10, 3. For as our Temptations rise higher and grow more refined, and deeply disguised; so after some Time of Tryal, will the Spirit of Christ exert it self, in proportionable Vigour, to discover and repell them.

By which it appears, that the *holy War* and *Excision*, we here come to sufficient Knowledge of, is not against Men, to destroy them; but against Sin and all Transgression, against all the Defilements of Flesh and Spirit, against Principalities and Powers, *and the Rulers of the*

*Darkness of this World, against spiritual Wickedness in high Places; or as it may be rendred, against the Spiritualities of Wickedness in heavenly Things, Ephes. 6, 12. Even against the several Orders of the fallen Angels, that influence and govern the dark Actions, and Irregularities of this lower fallen World; mixing with all religious and spiritual Concerns of Men, to corrupt them, and retain their Souls under (at least) some Degrees of Self and Sin; against which, we fight not with carnal, but spiritual Weapons; not with Guns and Swords; not with Wrath and Envy, Subtilty and Lying, Injustice, Treasons or Persecutions; but with Truth and Righteousness, Peace and Meekness, Faith and Love, Hope and incessant Prayer, with the Sword of the Spirit, which is the Word of God. Now these Arms are Mighty, thro', or to God, (to Theo) thro' his Concurrence or in his Esteem, to the pulling down of strong Holds erected in us, or others, by Satans Policy, by which, we cast down Imaginations, (or Reasonings) and subject every high Thought to the Obedience of Christ; 2 Cor. 10, 4. 5. that is by these divine Weapons, we vanquish the Devil in our selves and others; discern his Mixtures with the Soul's Operations, have Power from God to repel and eject them and him; and so to defend our Thoughts and Ratiocinations from his Infection, and subject them by Degrees to Christ, whom God hath made the Heir of all Things, Heb. 1, 2. and who being the Brightness of his Glory, the true Light of Life, will not permit us always to abide in Ije-Abarim, under the dark and shady Mixtures of Doubts; and intellectual Confusion; but will in due Time lead us into Dibon-Gad, the Break of Day, the sufficient Understanding of our Way, Work and spiritual Warfare; and so fulfill that blessed Promise: He that bath my Commandments and keepeth them, he it is that loveth me, & he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self unto him.*

Verse

Verſe 46th. *They removed from Dibon - Gad, and encamped in ALMON - DIBLATHAIM.*

The 40th Journey.

Why *Almon - Diblathaim* was ſo called, hiſtorically is not certain. It might be from the Plenty of the Figs, growing and ſtored up thereabouts, *Diblathaim* ſignifying *Maſſes, Cakes or Lumps of Figs*, 1 Sam. 25, 18. It might be the ſame Place with that mentioned Jer. 48, 12. called *Beth - Diblathaim*, which belonged to *Moab*, and may be rendred: *The Houſe of Lumps of dried Figs, or Lumps of Figs*. And for that *He*, which is added to the End of this Word in the Text, not found in Jer. 48, 22. nor taken notice of in the Engliſh Verſion, tho' it is in the *Interlineary* and *Chaldee*, it may import the ſame that the Letter *He* did, added to the Names of *Abram* and *Sarai*, Gen. 17, 5. 15. even a Multitude, importing the Abundance of Figs in this Place, as they were a Type of abundant hidden ſpiritual Conſolations. *Almon - Diblathaim* then ſignifying the hidden, or lying hid of Maſſes of Figs, or Abundance of Figs, literally imports Store-houſes, or great Abundance of them in that Place, thence called *Beth - Diblathaim*, the Houſe of Fig - Cakes; but implyeth ſpiritually a State of divine Conſolations, abounding in Refreshments and thoſe hidden Joys of the Kingdom, that the World knoweth not, no more than it doth Chriſt the exciting Object of them, who ſaith of himſelf: *The World ſeeth me no more, but ye ſee me*, John 14, 19. Now that theſe Cakes of Figs were deſigned here to ſhadow forth, and expreſs internal Refreshments, ſpiritual good Things for the inward Man, that hidden Man of the Heart, appeareth 1ſt. In that ſome Part of the Inducements, uſed to animate *Iſrael* to Perſeverance, 'till they poſſeſt *Canaan*, was taken from it's Deſcription as a Land of Fig - Trees, *Deut.* 8, 8. 2dly. Becauſe Figs are an wholeſome and pleaſant Fruit, and

were much affected by the *Israelites*, as you may see by their Murmuring, Numb. 20, 5. when they cried: *This is no Place of Seed, or of Figs, or of Vines.* 3dly. Cakes of Figs were Part of their Entertainment, at great and signal Feasts; 1 Chron. 12, 39. 40. with 200 of these *Abigail* met *David* in the Wilderness, to express her Respect, and afford Refreshment to him and his Men. 4ly. They have a digestive Quality in them, to ripen and break Impostumations, and so give Ease and Relaxation of Pain. For this End was a Lump of Figs applyed to *Hezekiah's* Boil by Direction of *Isaiah*, 2 Kings 20, 7. tho' the Success is not to be wholly attributed to the natural Virtue of the Figs, but also to extraordinary divine Concurrence, see Ver. 5. Now by these Instances 'tis manifest, that spiritual Mercies, divine Refreshments, were aptly resembled by the Cakes of Figs in this Place, which are more sweet to the Soul, than these to the Body; more wholsom to the Spirit, than these to the Stomach; more conducing in Time of Sorrow, Anguish and Temptation to heal the Mind, than Lumps of Figs to help the Flesh, labouring under malignant Tumours. Besides divine Consolation and spiritual Vegetation, are expressly set forth by the Fig-Tree putting forth her Fruit, Cant. 2, 13. And the great State of Gospel-Peace and Tranquillity, is described by every ones *Sitting under his Vine, and under his Fig-Tree, where none shall make them afraid*, Mich. 4, 4. where besides the literal Sense, Christ in each Soul affording true Joy, Peace and divine Protection thro' the Spirit, is set forth by every ones Vine and Fig-Tree; for He is the Tree of Life, that groweth in the Midst of the Garden, in the Centre of our Hearts, and there becomes *the Hope of Glory*; Col. 1, 27. *for he that bath the Son, bath Life*, 1 John, 5, 12. which Life he feeds upon by pure Faith and Love; and so Christ becomes to him, and in him, *the living Bread, that comes down from Heaven*, John. 6, 50. *the true bidden Manna given*  
(to



(to *Nikônti*) to him that is overcoming, Rev. 2, 17.

The deep Consolations of which, are implied in *Almon - Diblathaim*, the hidden Place of Figs: For our Life is hid with Christ in God, Col. 3, 3. The World knows not our interiour Subsistence, as we stand in Christ, nor those living Powers, Joys and Refreshments of his Kingdom, which are our Solace and true Repast; much of which we are forced to conceal, lest we should cast Pearls before Swine, and occasion a sinful Contempt of the ineffable Joys of the divine Life; which holy Secrecy in some Things, and at some Times, is necessary for the Improvement of God's Kingdom in us, and the better Spreading of it in Others; which is implied in *Almon - Diblathaim*, as signifying actively, the Hiding of Fig-Cakes, that is, of our most rich supersensual Blessings, and sweetest Comforts resembled by them: For the Kingdom of Heaven is like to a Treasure hid in the Field, the which, when a Man hath found, he hideth, and for Joy thereof, goeth and selleth all that he hath, and buyeth that Field, Matth. 13, 44. To conclude; there are in brief these three Things comprehended in this Station, 1. A large Fruition of the hidden Treasures, and Joys of the Kingdom. 2. A prudent Concealment of the deepest of them, as to Times and Persons; both to prevent Sin in Others, as also to enjoy a more uninterrupted Progress of God's Work in our selves. 3. A genuin Fitness in this Station, as to the Matter included, immediately to follow *Dibon - Gad*, the sufficient Understanding of our spiritual War; because such Knowledge delivering us from internal Doubts, Fears and Confusions, fits us for great Joy, and Peace in Believing; For, as the Light is sweet, and a pleasant Thing it is for the Eyes to behold it, Eccl. 11, 7. so from the intellectual Rays of divine Light, to see our Way, understand our Work, and discern the Stratagems of our spiritual Enemies, cannot but be unutterably pleasant, and lead us into the conceal'd Enter-  
tainments of superlative Consolation.

Verse

Verse 47. *And hence removing, they pitched in the Mountains of A B A R I M, before N E B O.*

The 41st Journey.

These *Mountains of Abarim* were a Continuation of Hills, in the Confines of *Moab* and the *Amorites*; the highest Part of which right against *Jericho*, was Mount *Nebo*, before which *Israel* now encamped, and from the Top of which afterwards, *Moses* beheld the Land of *Canaan*, and after this pleasing Sight, there expired. *Deut.* 32, 49. 50. Now *Abarim* signifieth *Passages, Passings over, Passing away*. Some judge, these Mountains were so called from the Fords, or Passages of *Jordan*, that were near them: But in the Mystery they import 1st. A raised Dispensation, an Ascent of our Souls into the Spirit, to contemplate the Death of *Moses*, even the End and Passing away of the first Covenant, in it's inferiour Dominion and Ministration; as here *Israel* beheld Mount *Nebo*, before which they pitched, and upon which shortly after *Moses* died: For *the Law maketh nothing perfect, but is the Introduction of a better Hope*, even of Christ, *Heb.* 7, 13. to which the Law leadeth, as *Moses* did *Israel* to *Joshua*. 2dly. Their Pitching on these Mountains, implies a Preparation of the spiritual *Israelites* for this Change, for wholly passing from under *Moses*, and the legal Dispensation. The Rule of the Law of Fire, *Æshdath*, within, to that of Christ's, which is all Grace, Truth, Life, Power and Goodness, signified in the Rising of *Joshua*, that is, *God's Salvation*, as that Name imports; for *the Law was given by Moses, but Grace and Truth came by Jesus Christ*. *John* 1, 17. 3dly. This Station implies our preparing to pass from Letter and Prophecy (for *Nebo* signifies Prophecy) into Spirit and Power, into Christ, as he is the Power of God, a quickning Spirit, living Substantiality, the Lord from Heaven, coming to fulfill in us the Righteousness of the Law, being made

to us and in us, the Substance of all Shadows, the Accomplisher of all Prophecies, in whom *all the Promises of God are Yea, and Amen*, 2 Cor, 1, 20. In a Word, *Moses* expiring, and *Joshua* becoming supream in the very next Station, this of *Abarim* represents our serious Preparation, to pass from under the internal Rule, Life, Power, Influence and Supremacy of the first Covenant; or Law from Mount *Sinai*, into the ruling Grace, Satisfaction and Dominion of the second Covenant, or that from *Sion*, wrote in the Heart, in virtuous Characters of Love and Sweetness, called the new Covenant, *Jerm.* 31, 31. in Opposition to the first, of which 'tis said: *He hath made the first old: Now that which decayeth and waxeth old, is ready to vanish away.* Heb. 8, 13.

Ver. 48th, *Departing from the Mountains of Abarim, they pitched in the PLAINS of MOAB by Jordan, near Jericho.*

The 42d. or the last Station.

The last Station of *Israel* here enumerated, is fixt in the *Plains of Moab*. They descended to it from the *Mountains of Abarim*, intimating further Humiliation in bearing the Cross, and submitting to Chastisements. *Moab* are the Plains of the Father, importing that the spiritual Travellers are yet in the Father's Work, not wholly out of that Dispensation, whilst under *Moses* or the prophetick Light of the Law, yet leading to the Son. By the Father's Dispensation, I mean the first in the Order of Regeneration, exprest *John* 6, 44. *No Man can come to me, except the Father that hath sent me, draw him.* As *Israel* was yet under *Moses*, whose Name *Moshe* signifies *Drawing, or a Drawer*, who had drawn the People out of Egypt, & was now preparing them to submit to *Joshua*, as their chief Leader: So all this was done in a Type, representing the Light of the Father, in the first Dispensation, drawing us to the Son, figured by *Joshua*,

*Joshua*, to submit to him in all Things, and receive his Spirit, wholly to inhabit and govern us; that so we might not live, but Christ in us, in the pure Ministration of Grace, Love and evangelical Power. This we prepare for in *Abarim*, but are not yet fully arrived at it in the Plains of Moab, or of the Father, whose preceding Dispensation, and it's Order is more clearly exprest, *Mat. 28. 19. Go ye therefore, teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost*; or into the Name of the Father, &c. -as 'tis in the *Greek*, and so rendred by the Interlin. *Hammond and Beza*. This preliminary Dispensation of the Father, as it was signified by baptizing into his Name; so was it also represented by *Israel's* following *Moses* thro' the Red-Sea, *1 Cor. 10. 2.* Where 'tis said: *They were all baptized unto (or into) Moses, in the Cloud and in the Sea*: *Moses* here represents the Father's Dispensation; the Protections under which, were figured by the Cloud, as the Sufferings and Tribulations, by the Sea, and their being baptized in it. Moreover, as Baptizing into the Name of the Son, exhibits his Ministration, even our following the Lamb thro' Death and Life, in total Submission; so also doth *Joshua's* rising and conducting the People thro' *Jordan*, import the same Thing; even the Son's Ministration, our Submission to it, and Immersion into his Sufferings and Death.

As for Baptizing into the Name of the Holy Ghost, as signifying the last Dispensation, that of Love, and as distinct from the other two; I shall here no further describe it, but only say with *St. Paul*: *The End of the Commandment is Love out of a pure Heart, and of a good Conscience, and of Faith unfeigned*, *1 Tim: 1, 5.* and with *St. John*: that God is love, and that he who dwelleth in Love, dwelleth in God, and God in him. In a Word, this threefold Baptism of Father, Son and Spirit; or the Work of the Trinity gradually manifested in us, we must all  
pass

pass thro', ere we can be compleated in Love, and witness *God all in all*, 1 John 4, 18. 1 Cor. 15, 28.

But to proceed: *They pitched by Jordan near Jericho, or as in the Hebrew, by Jordan of Jericho.*

This River of *Jordan* comprehends in it a Notion of *Judgment*, or *Affliction*: *Jordan* or *Jorden*, signifying, *the Projection, or Sending forth of Judgment*; also *Descending, Humiliation, being humbled*, which are the Effects of the former. Likewise *the Swelling of Jordan* mentioned, *Jerem.* 12, 5. seems to import *Wrath, Difficulties* and sudden *Troubles*; for 'tis in the *Septuagint*: *How wilt thou do in the Noise or Roaring of Jordan?* Where there is a manifest Allusion to the great Floods made by that River; which Floods in the prophetick Style, are generally Emblems of *Judgments*, *Isai.* 43, 2. Now *Israel* pitching by *Jordan*, which they were afterwards to pass, was to mind them of *Afflictions* and *Difficulties*, that they might be humble, fear God, and abstain from *Transgressions*: As in the *Mystery*, it represents to us the great Use of *Contemplating*, and *Preparing* for the *Baptism* of *Sufferings*, into and thro' which, Christ leads us, as *Joshua* did *Israel* thro' *Jordan*. For we must know, that *as many of us, as were baptized into Christ, were baptized into his Death*: We must therefore deny ourselves, bear our *Crosses*, follow him. And as *Jordan* imports, both *Judgment* and *Humiliation*; so we thro' *Difficulties*, and reflecting on them, must learn to humble our selves, break our *Wills*, live in *Poverty of Spirit*, and so improve all *Chastisements*.

'Tis further said, *they encamped by Jordan of Jericho*; which was a City of the *Canaanites*, by whose Land, and not very far from the City, this River flowed, and from thence might receive that Appellation. Now *Jordan* importing, *the Emission or Sending forth of Judgment,*

ment, and *Jericho* being a wicked City devoted to Destruction, may (in the Mystery) exhibit the Nearness and Readiness of God's Judgments to punish Sin, when ever he esteems it meet to let them loose; also, how naturally Judgments and Inundations of Wrath attend Iniquity, and the Places where it is acted; which in a Figure was well exprest by this River's annual Overflowing at the Time of Harvest, *Josh. 3, 15. Eccclus. 24, 26.* for at such Times of Security, God's signal Judgments fall upon sinful Nations, *when they shall say: Peace and Safety, then sudden Destruction cometh upon them, as Travel upon a Woman with Child, 1 The. 5, 3* Besides the Time of Harvest represents the End of the World, as Christ asserts, *Mat. 13, 39.* But these *Canaanites* being a sleep in Sin, 'tis very likely, made no such Hieroglyphicks of external Seasons or Inundations; but were fitting for Destruction.

But *Moses* proceeds to a more particular Description of this last Station, in expressing the Bounds of it, *Verf. 49. They encamped by Jordan from BETH-JESIMOTH, even unto Abel Shittim, in the Plains of Moab.* *Beth-Jesimoth* was a Place or City in the Champain Parts of *Moab*, allotted to the *Reubenites* by *Moses*, *Josh. 13, 15. 20.* It signifieth, *the House of Desolations*, or, *the House of Nominations, or of Names.* 1<sup>st</sup>. The House of Desolations, as it related to the *Moabites*, who were an idolatrous lascivious Nation, and who brought Desolations upon *Israel* in this Station, by seducing them to their Iniquities; *Numb. 25.* for Sin by a fatal Kind of Attraction, draws all that comply with it, into a State of Desolation; which made our Saviour say to those, who thro' the Power of it rejected him, and so lost the Day of their Visitation: *Behold your House is left unto you desolate, Matth. 23, 38.* In the Mystery this imports, that in the Plains of *Moab*, that is, under the Dispensation of the Father, Desolations for Sin are near us, Scourges for

for Transgression and Temptations to it, do beset us ; and therefore, that we should double our Watch, *and he that Thinks he stands, take Heed lest he fall*, 1 Cor. 10, 12. 2dly. It imports, *the House of Names, or Nameings*, and so exhibits a Part of *Israel's* Lot, the Inheritance of the *Reubenites*, the Sons of Vision and Contemplation ; who in the *Hebrew* Scripture Names, find divine Teachings and fruitful Instructions ; so that several Parts of the Law and Prophets, which before seem'd like a barren Wilderness, or House of Desolation, a Company of hard dry Names ; when considered in the Light of Life, are found a pleasant Garden, a spiritual Treasure, Part of our Inheritance : An Instance of which, we have in this present Discourse:

But to proceed, *Israel pitched from Beth-Jesimoth,*  
to ABEL SHITTIM.

Which is rendred by the Chaldee, *the Valley of Shittim*, a Place where might be Store of *Sbittim* Trees : But the Name here, more appositely expresth what befell *Israel* in *Shittim*, the same Place with this, *Numb. 25.* for *Abel-Shittim* signifies, *the Sorrow of Shittim*, or *the Sorrow of*, or for *Thorns and Scourges*, implying that great Scourge for Sin, and consequent Sorrow, which fell upon *Israel* in that Place : For by their Sins, and the Wrath of God awakened thro' them 24000 were cut off, *Numb. 25, 4. 9.* so that *Moses* and all the Congregation lamented solemnly before the Door of the Tabernacle. *ver. 6.* which shews, that Transgressions produce Sorrows, false Pleasures, Scourges : And that *when Lust hath conceived, it brings forth Sin, and Sin when 'tis finished, brings forth Death*, James 1, 15.

But the particular Transgressions, which drew upon them this Sorrow thro' Chastisements, were 1<sup>st</sup>. Their committing Fornication with the Daughters of *Moab*. 2<sup>d</sup>. Idolatry, in joyning themselves to *Baal-Peor*, i. e. worshipping

shipping that filthy Idol, whom *Jerom*, *Theophylact*, and many Others judge to be *Priapus*, see *Nu.* 25, 1. 2. 3. But here we may learn, 1<sup>st</sup>. That Idolatry and Fornication are grievous Sins, and that God will wink at them in none; inflicting for them here the Punishment of Death. 2<sup>dly</sup>. Just before the Rising of fresh and great Mercies, internal or external, we may expect great Temptations from Satan to incapacitate us for them: As such here invaded *Israel*, by *Balaam's* Advice; whose Name signifying a Devourer, or Destroyer of the People, speaks him in this, a Type of that great *Apollyon* the Devil, who at this Time assaulted *Israel* with these Temptations, to prevent that signal Mercy of *Joshua's* Rising, to lead them out of the Wilderness thro' *Jordan*, into the Land of *Canaan*. 3<sup>dly</sup>. That whilst we are yet under *Moses*, and the Father's Dispensation (the Law being weak thro' the Flesh) we are obnoxious to such Transgressions, as may bring severe Scourges upon us; yet, that there is no Necessity of Falling, as here the greatest Part of *Israel*, were preserved and resisted the Temptation. 4<sup>thly</sup>. That the gross Sins of *Israel* here in the inward Work, represent those which are more subtil and refined: As first. Mental Fornication which is committed but by looking on a Woman to lust after her, *Matth.* 5, 28. And by Parity of Reason, in anxiously desiring Union and Communion with the Souls of any, which we find Snares to our Spirits; as the Daughters of *Moab* and *Midian*, were to the Persons of the *Israelites*. 2<sup>dly</sup>. Mystical Idolatry, one Species of which, is the immoderate Love of our selves, 2 *Tim.* 3, 2. or the letting out that Fulness of Affection to any Creature, which is only due to God, whom we are to love with our whole Heart, but nothing else so. 3<sup>dly</sup>. The reposing too much Confidence in our selves, or in any other Person or Thing besides God; whether it be Riches, Honour, Power or Wisdom, &c.



In the fifth Place we learn hence, that such inward and refined Sins, have also their Scourges following them ; even such as are proportioned to the Degrees of Sin : For *Abel-Shittim* must always attend the Pleasures of Sin, the full *Wages of which, is Death, Rom. 6, 23.*

6ly. We may hence remark, that 'tis not enough to weep or lament for Transgression, or the fore Stripes, consequent to it ; for thus did all the Congregation, yet the Wrath was not stayed : *Numb. 25, 6.* But we must turn from our Sins, and vigorously endeavour to mortify and extirpate them, that so the Sin being pardoned, the Scourges that attend it, may be removed : As the Plague was repress'd and stopt amongst the People, (not by their Weeping) but after *Phineas* in true Faith and Zeal had executed *Zimri* and *Cozbi*; the last of which signifieth a *Lie*, or *Deceit* : And so is all Sin, let the Varnish and Disguise upon it be what it will; tho' it's Appearance should be more Gay and Alluring than this Strumpets, who was Daughter to a Prince of *Midian* ; yet, 'tis but a meer Cheat, gilded Poyson, and must be rejected, yea, destroyed as *Cozby* was, *Rom, 6, 6.*

But to proceed, there were several other Things considerable, and therefore worthy our Remark, which were transacted in this Station, that is whilst *Israel* abode at *Shittim*, in the Plains of *Moab* : As 1st. here by divine Command they war'd against, vanquish'd and slew the *Midianites*, *Numb. 31.* Now the *Midianites* signifie, (as in the Preface I hinted) *Strifes Contentions*, *Prov. 18, 18.* which being the Fruits of the Flesh, are to be resisted, mortified and cut off, *Gal. 5, 20.* Now they who (in the Church) indulge the Spirit of Strife, are like those *Israelites*, who uniting with the Daughters of *Midian*, brought Wrath upon the Congregation, *Numb. 31, 16.* therefore against such is Wrath pronounced in the Gospel, *Rom. 2, 8.* *To them that are contentious, (or that are of Strife, tois ex Eritheias) and do not obey the*

*Truth, but obey Unrighteousness, Indignation and Wrath:* The Spirit of Contention being most opposite to, and destructive of the Gospel of Peace, with it's meek and quiet Fruits: For *the Wisdom that is from above, is first pure, then peaceable,* Jam. 3, 17. But if any nourish bitter Envy, or bitter Zeal and Strife in their Hearts, *this Wisdom descends not from above, but is earthly, sensual, Devilish;* Verſ. 14, 15. the Love and Promoting of which, tho' in Zeal for Truth, proceeds from the Spirit of *Balaam*, the old Serpent, and is a Kind of spiritual Fascination, upon those that are under it: For we find *Contentions and Strifes*, ranked with *Idolatry and Witchcraft*, Gal. 5, 20. so that we are with as much Zeal, to oppose and eradicate this Spirit of Contention as *Israel* fell upon, and cut off the *Midianites*, amongst whom *Balaam*, also was slain with the Sword, *Numb.* 31, 8. in Type of Satan that Destroyer, that great Promoter of War and Strife, who will at Length have a full Period, put to his Power and Government: Concerning which, we are to believe our Interest, in that blessed Promise made to the *Romans*, *the God of Peace shall bruise Satan under your Feet shortly*, or swiftly, *en tachy*, Chap 16, 20. which every individual Believer may with Comfort and Reason apply to himself, in living to his Light, and sincerely pursuing the everlasting Rest.

2dly. Here also *Moses* made a Repetition of the Law with some Additions, and reprehensory Applications contain'd in the Book of *Deuteronomy*, which therefore, the *Hebrews* call: *The Repetition of the Law*, and *the Book of Reprehensions*. This was done by *Moses*, but a little before his Death, the better to impress the Law, and Obedience to it, upon the Hearts of the *Israelites*: For Obedience was the great Thing he excited them to, which caus'd that solemn Appeal, *Deut.* 30, 19. *I call Heaven and Earth to record this Day against you, that I have set before you Life and Death, Blessing and Cursing; therefore*

therefore choose Life, that both thou and thy Seed may live. By which we are taught, that Obedience in every Dispensation is the great Concern, as here in the first under Moses; *That we love the Lord our God, obey his Voice and cleave unto him.* Ver. 20. According to which Christ afterwards declares; *not every one that saith to me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven,* Matth. 7, 21. In proportion to which, we find Joshua, the great Type of Christ, giving a solemn Charge of Obedience to Israel before his Death, and renewing the Covenant betwixt God and them, Chap. 23, and 24. which he exemplarily confirm'd by his own Practice, expressed in that resolute Ingagement; *As for me, and my Family, we will serve the Lord.* Chap. 24, 15. For this Practice, which so very much becometh a Guide and Leader in the Church, God himself signalizeth Abraham, Gen. 18, 19. *I know him, that he will command his Children and his Household after him, and they shall keep (or that they keep) the Way of the Lord, to do Justice and Judgment, &c.* This God speaks of him by Way of Consultation, making this his Integrity an Argument, why he would not conceal from him, the great Secret of Sodom's Destruction, ver. 17. and 19. And certainly, were this Integrity and Zeal for universal Obedience, which we find in Abraham, Noah, Moses, and Joshua, more apparent in the present Rulers and Guides of the Church; The Spirit of Prophecy would more unfold it's self, and God's future Determinations upon Churches, Kingdoms and States, nor lie under so dark a Vail, as now they seem to do: *For the secret of the Lord is with them that fear him, and his Covenant, to make them know it,* Psal. 25, 14. as 'tis in the English Margin, according to the Hebrew; and as the Interlineary, Chaldee and Ainsworth render the last Part of this ver. To the same Sense is that, Prov 3, 32. *his Secret is with the Righteous.* The Vulgar

Lar. and Chaldee render it: *His Discourse*, or Colloque, *is with the Simple or Upright*; to the same Purpote the *Syriack*. Indeed, there is a secret Way of Discourse, by which, the ever blessed God reveals Things to come, where he affords that Mercy. Thus the Lord told *Samuel* in his Ear, what he had determined concerning *Saul*; 1 *Sam.* 9, 15. tho' *Moses* seem'd to enjoy an higher Priviledge, of whom 'tis said: *The Lord spake to him Face to Face, as a Man speaketh to his Friend*, *Exod.* 33, 11. who was also honoured with this Testimony, *that he was Faithful in all God's House*, *Numb.* 12, 7. which Faithfulness he express'd as in other Things; so particularly in diligently repeating, vehemently inculcating and closely here applying the Law to their Consciences, that they might see their Sins, humble their Souls, renounce their own Righteousness and Merit, confide in the free Grace of God, labour to the utmost to obey him, and be willing to receive and submit to *Joshua*, (in Type of Christ) as that Person designed from Heaven, to lead them from the Wilderness, into the good Land; that so by *Moses* Resignment it might be known, that the Law was their School-Master to bring them to Christ, that we may be justified by Faith: Which Law in the internal Administration of it, is the same still in setting before us Sin, and divine Justice in their lively Differences, and eternal Contrariety; that we despairing of our Capability to satisfy Justice for the Breach of the Law, may humbly accept of Justification by Grace, *thro' the Redemption, that is in Jesus Christ*, *Rom.* 3, 34.

3dly. In this Station *Moses* by God's command, chose and constituted *Joshua* his Successor, invested him with his Honour, gave him a Charge, encouraging all *Israel* to obey him, *Numb.* 27. from *ver.* 15. to the End. *Moses* here (as I have often hinted) represents the preliminarie Dispensation of the *Father, drawing us to the Son,*  
and

and so resigning us up to him, *John* 6, 44. *Joshua* here types forth *Christ in us*, and his Dispensation arriving at Supremacy; which before was under the Father's, tho' with it co-working in the Soul against Sin and Satan: Even as *Joshua* before this, was *Moses's* Minister, *Exod.* 24, 13. and in Subordination to him, assisted *Israel* against their Enemies, *Exod.* 17, 9. For as *Christ* was externally made of a Woman, made under the Law; so inwardly is *Christ* by degrees formed in us, and so groweth up in us, under *Moses*, or the Father's Work, redeeming us gradually from Sin, and the Scourge of the Law, till he cometh to a Superiority of Dispensation in us, and so to rule in his meek Love; administering all Things in the Soul, in the Power and Energie of free Grace, in the strong Influence and Sensation of Gospel-Mercy, Sweetness and Goodness.

When we arrive at this, we shall not only believe, but feel by the fresh Openings of God's Love, that *the Father hath committed all Judgment to the Son*, *John* 5, 22. To arrive at this experimentally and habitually, is a great State; that of the second Covenant in Power; when God implants his Laws into our Mind, and writes them in our Hearts, not with Ink, but with his own Love, shed abroad by his Spirit; when we begin to sing to our Redeemer: *Thy Love is better than Wine*, *Cant.* 1, 2. *Because of the Savour of thy good Ointments, thy Name is as an Ointment poured forth; therefore do the Virgins love thee*, v. 3. For the pleasant Life, and Virtue of God thro' *Immanuel*, is poured forth abundantly into the Soul, by which we enjoy a strong Sensation of eternal Kindness, and Good-Will, finding by it our Souls more impowered to war against all self and Sin, and to perform the great Commands of the Gospel: *To live by Faith in the Son of God, and to love one Another, as he loved us; yea to be patient meek, and merciful to all, to love our Enemies, and return good for evil, Blessing for Cursing.*

To capacitate us for which Duties, and deliver us from those interiour Defilements, which impede their Exercise, Christ in us, riseth here in a fresh Degree of Essential Grace, and living Power, typed forth by *Joshua's* being invested with the Government, further to advance the Victories, and Rest of *Israel*.

But from what is here exprest, we may take Notice of the great Difference betwixt our being thus in Christ, thus under Faith, Grace, and the Supremacy of the Son's Dispensation; and betwixt being more externally, and notionally under free Grace, the second Covenant, chiefly by considering the outward Tenour of it, and by applying the Promises and Priviledges of it to our selves by a strong imaginative Faith, before we are come thro' that deep inward Self-denial, and those Breakings, answerable to the Tryals of *Israel* in the Wilderness. Yea, there are some imagine themselves in this Dispensation, whilst they are yet lingering in *Egypt*, under the Bondage of Sin, and by many Lusts to the Spirit of this World; under this Mistake many Souls make their Abode, depending wholly upon Christ without them, and his imputed Righteousness, without seriously waiting in close Self-denial, for his inward Appearance as a Refiner's Fire, and Fuller's Soap, to cleanse them from all the Pollutions of Flesh and Spirit, that they might perfect Holiness in the Fear of the Lord: Not considering that Christ's great Work was, to save his People from their Sins, to redeem them from all Iniquity: In Figure of whom, and his internal Work, *Joshua* was here elected a Leader, or instrumental Saviour, thro' whose Conduct *Israel* subdued the seven Nations (Types of Sin) even all their Enemies, as 'tis exprest, *Josh. 21, 44. The Lord delivered all their Enemies into their Hand.*

4ly. In this Place *Moses* before his Death, and pleasing View of the good Land, thus supplicates the divine Majesty; *I pray thee, let me go over and see the good Land,*  
*that*

*that is beyond Jordan, that goodly Mountain and Lebanon,* Deut. 3, 25. *Moses* humbly desired a presential View of *Canaan*, by first passing *Jordan*; but God denied it him, saying: *Thou shalt not go over this Jordan*, v. 27. Which in the Mystery shews us. 1<sup>st</sup>. That the Law cannot bring us thro' *Jordan*, the River of Judgment, or God's Justice, figured by it, into the heavenly *Canaan*, the true spiritual Rest; that's the Work of *Joshuah* or *Jesus*, who is the real Propitiation for our Sins, 1 Joh 2, 2. 2<sup>ly</sup>. That whilst we are under *Moses* or the Father's Ministration, we cannot have a presential Vision, and Fruition, of our eternal Inheritance, we cannot see God's Face, *Exod.* 33, 20. (that is enjoy him) in the most full and clear Dispensation of his Love and adumbrated, by that goodly Mountain, viz. *Sion* which is made a Type, 1. Of the second Covenant, *Galat.* 4, 24. 26. 2. Heaven it self, *Heb.* 12, 22. On some Part of which (viz. Mount *Moriah*) *Solomon* built the Temple, 2 Chron. 6, 2. which was also a Figure, 1. Of the Gospel-Church. 2. Of the Divine Nature in its personal Manifestations, to and in the Church. Under *Moses*, I say then, we cannot have a presential Sight, and Fruition of these Things; we cannot come intimately to enjoy and contemplate *Lebanon*, i. e. *the Heart of the Son, or of the eternal One, in whom are hid all the Treasures of Wisdom*, Col. 2, 3. and those Depths of Love which transcend Knowledge; which he himself must make us Possessors of, after we are thoroughly cleansed by his Blood, and so fitted to enjoy them; 'till which to have a View of these Things, at some Distance, as *Moses* had of *Canaan*, especially whilst under the Father's Work, is a considerable Mercy. 3<sup>dly</sup>. We learn by this Petition of *Moses*, what is the great Desire, and Bent of Soul, in all the truly Sincere, tho' yet under the first Dispensation; they breath after Perfection, they set their Affections on Things above; they long to see and possess the goodly Mountain of Lebanon,

even Mount *Sion*, the Perfection of Beauty, their eternal Inheritance, and the Heart of Christ here unvail'd, and expos'd, as the pure Object of most sweetly amazing Contemplations, which is here express'd by *Lebanon*, that odoriferous Mountain, Cant. 4, 11. I say the truly Sincere place their Affections on these Things & are willing with *Moses* to pass thro' *JORDAN*, that is, Judgment and Humiliation, as a Mean to enjoy them, to be baptis'd into Christ's Sufferings, and made conformable to his Death, that they may partake of his Resurrection, see his Glory and enjoy his Heart, as the Centre of all their Blessings; whence they expect the Comforter, the blessed Spirit which is a Fountain of Gardens, a Well of living Waters, and Streams from *Lebanon*. Can. 4, 15. even the Sons Heart; of which Spirit he himself hath proclaimed: *If any Man thirst, let him come unto me and drink. He that believeth on me, out of his Belly shall flow Rivers of living Water.* John. 7, 37. 38.

But to proceed towards *Moses's* Death: Tho' God would not permit him to pass *Jordan*, and enjoy a distinct presential Sight of the good Land; yet he gave him a signal Prospect of it: By whose Command *Moses* ascended up to Mount *Nebo*, to the Top of *Pisgab*; by which Name, either the Summity or highest Part of *Nebo* was called; or else it may be rendred, *the Top of the Hill*, which *Pisgab* signifieth, and is so rendred in this and other Places, by the Interlin. Chald. and Syriack Versions. But from hence the Lord shewed him *Canaan*, that pleasant and fruitful Country, even the whole Land; for he saith *Deut. 34, 4. This is the Land, which I swore unto Abraham, I will give it unto thy Seed.* And 'tis expressly said: Ver. 1. *He shewed him all the Land of Gilead*, or from *Gilead*, (as *Charkuni* on this Place renders it) which stood on the East-side of *Canaan*, even to *Dan*, a City on the North-Border, and all the Land of *Judab*, which was in the South-Part, to the utmost Sea,



Sea, that is, the Mediterranean, which bounded *Canaan* on the West ; so that well might it be said, and that emphatically : *The Lord shewed him this* ; or as the Interlinear: *Fecit eum videre, made him to see it* ; for it was much beyond the natural Force of his visive Faculty, to enjoy any distinct, and satisfactory View of so great and distant a Tract of Land from one Place, and therefore needed divine Assistance, to corroborate his Sight, as we help ours by Perspectives and Telescopes.

But the *Targum of Jonathan*, and *Solomon Ben Jarchi*, refer this to a spiritual Vision of the great Things, that were to be transacted in that Land, by the great Men, Judges, Leaders or Kings, that were to rise out of the several Tribes, till the Sanctuary at last should be destroyed ; which may receive some Countenance from the Word which signifieth, Prophecy, and was the Mount, whence *Moses* had this great Prospect : However, that *Moses* had an eminent and pleasing View of the Land, either externally, or in Vision, ( as the Devil exhibited to Christ all the Kingdoms of this World ) is manifest in the Text, and by what the Lord expressed afterward, Ver. 4. *I have caused thee, to see it with thine Eyes ; but thou shalt not go over thither.*

But the Mystery of this reacheth further, and may instruct us, ( 1. ) That under *Moses*, even the Father's Dispensation whilst that's uppermost, some Souls thro' signal Mercy, may enjoy a Vision, or Opening of the other World ; may have a spiritual View of those many Mansions, which Christ saith are in his Father's House, John 14, 2. Yea, they may be honoured with such Manifestations as *Enoch* had, who prophesied, saying : *Behold ! The Lord cometh with ten thousands of his Saints,* ( or with his holy Myriads, *en Myriâsin bagiais* ) *to execute Judgment upon all,* &c. Jud. v. 14 and 15. and as *Daniel* in his Sleep, *who beheld, till the Thrones were cast down ;* ( or rather, erected, Interlin. *donec Throni elati sunt,*

to the same Sense, the Vulg. Lat. and the 70. ) *and the ancient of Days did sit, and the Son of Man came with the Clouds of Heaven*, Dan. 7, 9. 13. He saw in Vision that great Day, in which God hath appointed to judge the World by Jesus Christ, Ver. 10. I say, such great Visions may be enjoyed by some choice Persons, who yet are not fully out of the first Dispensation, that of the Father: The Mystery of which, is concluded in these Words: *The Lord shewed Moses all the Land of Gilead unto Dan*; for *Gilead* signifieth not only, *the Heap of Testimony*, but also *Eternity reveal'd*, or uncovering it self; *unto Dan*, that is *Judgment*, the great Judgment; importing a deep Opening of Eternity, exhibiting in it those glorious Mansions, that are prepared for the *Israel* of God: Where in Spirit and in Power may be seen, that great and goodly City, *we built not*; *Houses full of all good Things, which we filled not*; *Wells, which we digg'd not*; *Vineyards and Olive-Trees, which we planted not*. Deut. 6, 10. 11. and Heb. 11, 10. This *Gilead* or *Eternity* laid open, was in a Type (at least) shewed to *Moses*, even *unto Dan, the Judgment*, that great Judgment, which from the Decrees of God concealed in Eternity, shall break forth upon the World, as a Thief comes at Midnight, or as some of the Tribe of *Dan*, surprized the Men of *Leshem, whose Inhabitants being careleß and secure, they smote with the Edge of the Sword, and burnt the City with Fire*, Judg. 18, 7. 27. For, just as the Flood came upon the old World, and Desolation upon *Judea*, and *Jerusalem* by *Titus*; so will the Day of the Lord break forth upon the last World: When *the Heavens shall pass away with a great Noise, and the Earth also; and the Works that are therein, shall be burnt up*. 2 Pet. 3, 10.

(2.) The second Thing we may learn from the Mystery of this Prospect, is, that whoever would live in the Way of Preparation for such signal Mercies, must with *Moses* ascend to Mount *Nebo*; they must rise above  
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the outward Life, the animal Passions and Disquietments, into the Life of Faith ; they must live in the Spirit, which is the true *Nebo*, or Mount of Prophecy in us ; for we find the Voice from Heaven crying to *John* : *Come up hither, and I will shew thee Things, that must be hereafter ; and immediately I was in the Spirit*, saith *John*, and so begins to see the great Visions, Representative of Things to come. Rev. 4, 1. 2. He was in the Spirit, that *Nebo* or prophetick Mountain in us, before he beheld these Things ; the more then we live to and in the Spirit, above the Flesh and it's low Sentiments, the easier we may be recollected, gathered up, or ascend into it, to behold whatever divine Bounty will freely manifest, Joh. 14, 21.

(3.) We may hence observe, that all such Openings, and Manifestations, are the free Gift, and meer Work of God ; for the Lord shewed *Moses* this Land ; 'tis from signal Goodness in God, when such discriminating Favours are afforded Men : and tho' we are always obliged to crucifie the Flesh, live and walk in the Spirit, and so to have our Converses in Heaven ; yet, as to such a Fruition, to have such a Door of Vision and Prophecy opened in us : *'Tis not of him that runneth, but of God that sheweth Mercy* ; Rom. 9, 16. Which tho' by St. Paul applyed to *Jacob* and *Esau*, yet is inferred from what God had said to *Moses*, Exod. 33, 19. *I will be gracious, to whom I will be gracious, and will shew Mercy, to whom I will shew Mercy* : Which was spoken to *Moses*, on the very Account of that great Opening, the Lord in meer Grace afforded him, when he was pleased to condescend, in proclaiming his own blessed Name, and cause all his Goodness to pass before him, Exod. 33, 17, 19.

5thly. In this Station *Moses* after his glorious Sight, dyeth in the Land of *Moab*, according to the Word of the Lord, Deut. 34, 5. and so might properly say, as old *Simeon* : *Now lettest thou thy Servant depart in Peace ; for mine Eyes have seen thy Salvation*, Luke 2, 29. For 1st. He

He had beheld *Jehoshua*, i. e. *the Lord's Salvation*, Jesus in a Type, made Captain, and invested with Authority, to lead the People into *Canaan*, 2dly. He had enjoyed a View of the good Land it self, which was a Figure (as to it's Possession) of true Salvation, and Rest from all our Enemies, and from all our Labours. And his Dying in this Mount, in the Land of *Moab* further imports, 1st. That the Glory of the first Covenant must expire, and cannot bring us into Salvation, 2dly. That it leaves us in *Moab*, in the Ministration and Property of the Father, short of the full Redemption to be enjoyed in, and thro' the Son. 3dly. That the divine Decree and Will, must period this Dispensation; for he died according to the Word (or Command) of the Lord, who had said: *Get thee up unto Mount Nebo, and die there.* Deut. 32, 49. 50. We cannot pass out of the first Dispensation, that of *Moses*, or the Father, leading us, 'till the prefix'd Time: For as in the outward Work; *when the Fulness of Time was come, God sent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law,* Gal. 4, 4. 5. So 'tis in the inward, the Son's Dispensation riseth in Superiority, in God's appointed Time, to advance our Redemption, further than it could proceed under internal *Moses*, or the Drawings of the Father. 4thly. As God himself must end this Dispensation; so when he hath, we are obliged so far to forget it, as not to stick in it, but to press on to Perfection, which is implied in God's burying *Moses*, and concealing his Sepulchre, Deut. 34, 6.

Which (tho' it might be partly done, to prevent external Superstition and Idolatry amongst the People) yet spake a further Thing to them, and us: To them, that they should not stick in the external Ministration of the Law, but forget it, and pass out of it, when God should put a Period to it, by the Coming of Christ: To us, that we should not stick in the first Dispensation,  
that

that of the Father, whatever Glory we have beheld under it; but with St. Paul forgetting those Things which are behind, reach forth unto those Things that are before, *Phil. 3, 13.* resolving to follow *Joshua, i. e. Jesus thro' Jordan or the Baptism of Sufferings,* 'till he gives us the true Rest, who for our Encouragement has said: *Take my Yoke upon you, and learn of me; for I am meek and lowly of Heart, and ye shall find Rest for your Souls. Matt. 11, 29.* 'Tis further said of *Moses, Deut. 34, 7.* that tho' a hundred and twenty Years old, *his Eyes were not dim, nor his natural Force abated;* by which is signified that the Law, and that *Æsh-dath* the Fire of the Law, or Property of Justice, whence it came, still abides in Force, and living Vigour: For all are under Condemnation, whilst they live in Sin; for *the Law hath Dominion over a Man, as long as he liveth;* but when we are dead to Sin, then the Law becomes dead to us, then the Lord burieth the Body of *Moses;* and we become dead to the Law by the Body of Christ, that we should be married to another, even to him that is raised from the Dead, *Rom. 7, 1. 4.* Which is a blessed Dispensation when we come to it, in Spirit and Power, and can feelingly witness, that *Moses* is dead and buried, and we to him, by the Body of Christ crucified without, but manifested and fed upon within us; and that we are married to Christ, raised from the Dead in Person without, and also in his Spirit and ruling Life within, which is *to know the Power of his Resurrection,* and to be in such a State as to be able to say with St. Paul: *The Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death. Rom. 8, 2.*

6ly. And lastly, after *Moses's* Death (which by the Jews Tradition, was upon the seventh of *Adar* towards the End of our *February*) they here wept for him thirty Days, *Deut, 34, 8.* as before they had done for *Aaron* *Numb. 20, 29.*

From which we learn first, that divine Persons and Dispensations, are not easily parted with; especially when thro' them we have seen and known much of the Glory and Power of God; though more high and perfect should come into their Places. Thus we find the believing Jews much adhering to, and difficultly parting with the ceremonial Law, *the Body of Moses*, tho' *Messiah* was come in his Room, *the Ministration of Spirit and Life*, in Place of *the Ministration of the Letter and Death*. 2 Cor. 3, 6. 7. And thus we shall find, where any have enjoyed much of God, in the Father's Dispensation, drawing them in Power to the Son, I say we shall find them strongly adhering to that first Dispensation, and loath to remove from it towards Perfection; rather inclin'd to build Tabernacles there, as the Disciples on the Mount, when *Moses* and *Elias* appeared at the Transfiguration: And as unwilling to go forward into the Baptism of Christ's Sufferings and Death; as the Disciples were to leave those Visions on the Mount, and descend thence to follow him to his Crucifixion, of which *Moses* and *Elias* there discoursed, *Luke* 9, 30.

2dly. From this Weeping for *Moses* we are taught, that the legal Dispensation leaves us in *Abel-Shittim*, *the Sorrow for Thornes and Scourges*; Sin not being wholly subdued, nor our Wills wholly resigned to God; whence Sorrows and pricking Cares invade the Soul in this Station, where in a Type, *Israel* still remained.

3dly. That the Law without, or the first Dispensation, (*viz.* that of the Father within) cannot lead us to perfect Peace, to that State, where God shall wipe away all Tears from our Eyes; where shall be no more Death, Sorrow, nor Lamentation: For that's the Work of *JOSHUA* or *JESUS*, the Lord's Salvation, who came to *save us from our Enemies, and from the Hands of all that hate us, that we might serve him without Fear, in Holiness and Righteousness all our Days*. It was from our spiritual  
**Enemies**

Enemies chiefly, that he came to deliver us, and so by expiating our Sins and removing our Transgression, to end our Sorrows, invest us with true Peace, and at length crown us with everlasting Joy ; which Work being further exhibited in *Israel's* subduing and ejecting the 7 Nations under JOSHUA'S Conduct, I shall defer the further Enquiry into that, to the second Part of this Discourse.

Concluding this last of the two and forty Journeys, with that signal Exhortation : *Heb. 12, 2. Wherefore, seeing we also are compassed about, with so great a Cloud of Witnesses, let us lay aside every Weight, and the Sin, which doth so easily beset us, and let us run with Patience the Race, that is set before us : Looking unto JESUS, the Author (or Leader, ton Archagon) and Finisher of our Faith ; who for the Joy that was set before him, endured the Cross, despising the Shame, and is set down at the right Hand of the Throne of God.* Whom loving as our truest Life, our supreme Friend, and following as the Captain of our Salvation, and great Exemplar of unmixed, pure Obedience ; let us to the Father thro' Him, ascribe Glory and Praise for ever.

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**The Seven NATIONS of CANAAN,** which JOSHUA cast out, prefiguring the Works of JESUS, casting out the evil Properties they signify, out of our Souls.

**N**ATION are the HITTITES, signifying the *Spirits of Fear and Discouragements.* These discourage the Soul continually with false Fears, affrighting and terrifying it from it's Work : Sometimes raising up Infidelity, sometimes false Reasonings,

ings, thro' earthly Wisdom, disputing against Faith and the Power of God; telling us, that none can come to Perfection; that none can conquer the Temptations and Assaults of the Devil; that none can overcome Sin, Self and the Passions and Distempers of the old Man: Sometimes they discourage from without, with the many Rumours of Wars and Calamities, Persecutions and Tribulations, arguing from the Opinions of learned Ministers or others, against our Practice, and from the divided contrary Judgments of such, from their Books and Writings; also, from the Example of Multitudes, that believe and walk otherwise, and yet hope to be saved. All this, these discouraging Spirits of Fear, cast before the Soul, to stop its Wheels in going to Perfection: And this they do from first to last, even till the Work is ended, and perfection attained. But the Spirit of Faith in the Name of Jesus, doth at last conquer and overcome these Hittites.

2. Nation are the AMORITES, signifying *the bitter fierce talking and judging Spirits*; Judging for this or that, and all from the Root of Bitterness. These bitter Spirits do much hinder the sweet Lilly of the Valley, from springing up in the Soul, even the soft, meek, gentle Nature of the Lamb, from acting out its Virtue in ourselves, or to others, either Friends or Enemies. These perverse Spirits, rather incite us to require Eye for Eye, &c. and practise Revenge; they despise forgiving Mercifulness, and in their Fierceness rage against Meekness, and the Law of Love and Tender-heartedness, and gentle soft Behaviour. In a Word, the spirits of Envy, Enmity, Jealousy and rash judging, are *Amoritish* Spirits, which *Joshua*, that is Jesus cometh to cast out.

3. Nation are the CANAANITES, *the Merchandizing Spirits*, that traffick in our Minds, Wills, Thoughts, Senses, Imaginations and Affections; they fetch in Buyers and Sellers into the Temple of the Soul, and make  
it



it run out beyond due Measure, in it's Trafficking with them : Sometimes, in Things we have nothing to do withal, or overconcerning our selves with a Multiplicity of Cares, about Things of little Moment ; and thereby pollute and defile our Souls, by opposing the Lamb's Law of holy Silence and pure Stillness, and departing from the one Thing necessary, into the many, and so from Unity and Harmony, into Multiplicity and Discord.

4. Nation are the *Perizzites, the careless, secure Spirits*, that open the Door of false Liberty, before the crucifying Work is done, Circumcision past, and Regeneration finished. These Spirits labour to take us off from our Watchfulness, make us neglect the Cross, and be secure ; and so let in all Manner of evil Spirits, to oppress the Life of the Lamb in us ; that by forsaking the Way of the Cross and continual Circumcision, ( while we are Travellers, and not fixed and established in Perfection ) Sin and Self, may get in again, and bear Rule over the Life of Christ rising in us.

5. Nation are the *Hivites, the talking notional Spirits*, that move us to talk of vain Thoughts and Imaginations, and fill our Phantasie with empty Romances and Scenes ; and so thro' our Thoughts and Imaginations, they press in, and bring forth a Multiplicity of Words, and many useles and sinful Discourses and Disputes, which greatly hinder the Springing and further growth of the divine Life. These vain frothy Spirits, come from the Starry Heaven, and their Dominion in us, they love Reasonings, Talkes and Debates ; they fill us with Notions, and would have us, spend our Life and Strength in talking of high and deep Speculations, and in unnecessary Disputes, for and against, & about all Things ; and by this Means, hinder us from being exercised in stable Obedience and Watchfulness. Under these *Hivites*, come in all the Arts and Sciences of this World ; their

Office is nothing else, but to awaken Notions and Speculations in the Phantasie, thereby to trouble, ensnare, and to perplex the pure heavenly Life, rising up in the Soul. I say, these Spirits have their Progenie, from the Spirit of this World, and all labour to bring forth a talking, notional Religion amongst Professors, to delude them, and make them think they live well, because they talk well: But they all belong to the Astral Heavens, and stand under the Fall. In natural Things, as well as spiritual, they are ever filling our Heads with Notions, and new Opinions of all Sorts. Thence we too often talk of Dispensations beyond our Attainments, and that sometimes from Visions, Sightings, and Reading of the deep Mysteries of divine Things, and so forget and neglect holy Stillness, leading to the perfect Death, and daily Mortification of the ill Habits and Customs of the old Nature and the World, and pressing into the Humility, Poverty, Innocency and Simplicity, that should be in us, and would more beautify us in the Sight of God, than all other Gifts and Knowledge whatsoever.

6. Nation are the *Jebusites*, figuring the *Spirits of Pride and Elevation*: The Name signifies to trample upon and despise; they would ever be trampling under Foot the Blood and Merits of *Jesus*, in the Pride and Might of the Fire; they slight and despise the meek and humble Way of the Cross of Christ, elevating themselves above the Heart of *Jesus*, and the Power of his Love. They are always tempting us to trample upon the Pearl in our selves, and to undervalue the pure Virgin of the eternal Wisdom, and the precious Things of God, and would draw us into Apostacy with themselves, making us to slight the Redeeming Blood of the Lamb, and by puffing us up in spiritual Pride, make us to think our selves perfect, before we are so indeed, and so by degrees, draw us to neglect the rising Life of *Jesus* in our selves.

7. Nation, the *Girgashites*. These are earthly, dirty  
Spirits,

Spirits, that tempt and draw us to the earthly Life, and it's Vanities; to bestial Lusts, to Excesses in all Things, against the Law of Moderation, Purity, Temperance, &c.

And all these Spirits fight in us to their last Breath, even till they are quite destroyed, by the powerful Resurrection of Jesus in Spirit, in us, and his Ascension in us; which is our Perfection, in the Life and Nature of the Son of God, who will at last cast them out of the fallen Humanity, and himself reign there over them all to Eternity, *Amen.* Hallelujah.

'This is all that is found of the Author's on this Subject, on which 'tis suppos'd he had design'd to enlarge, 'as a second Part to the preceding Discourse, as *Page*  
'144' ●

*F I N I S.*

A N  
A C C O U N T  
O F T H E  
*Various Ways*

O F  
*God's Manifesting himself to MAN.*

With Observations on those

DISPENSATIONS  
C A L L ' D  
E X T R A O R D I N A R Y.

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Joel. 2, 28. 29.

*I will pour out my Spirit upon all Flesh; and your Sons and your Daughters shall prophesy. Your old Men shall dream Dreams, and your young Men shall see Visions. And also upon the Servants and Handmaids in those Days will I pour out my Spirit.*

Numb. 12, 6.

*If there be a Prophet among you, I the Lord will make my self known unto him in a Vision, and will spake unto him in a Dream.*

Job. 33, 14. 15.

*God speaketh once, yea twice, yet Man perceiveth it not: In a Dream, in a Vision of the Night, when deep Sleep falleth upon Men, in slumbering upon the Bed.*

1 Cor. 14, 1.

*Follow after Charity, and desire spiritual Gifts, but rather that ye may prophesie.*

A N

A N  
**ACCOUNT**  
 OF THE  
*Various WAYS, &c.*

**V**ARIOUS have been the Ways, in which God hath dispensed himself to his Church, since the Fall of *Adam*: But my chief Design is here to discourse of those, (now called extraordinary) of which are Revelations; infallible Prophecies; Responses from the Mercy-Seat; Answers from the High Priest's Pectoral, named, *Numb. 27, 21. The Judgment of Urim*, together with angelical Dreams, Miracles, Voices, Visions, &c. Now Visions, of which I shall Discourse more particularly than of the Rest, were chiefly those of Representation of Angels, of the internal Heavens, of Christ's glorified Humanity, and of the Similitude of God. Voices, were either internal, which we may call Inspeakings; or external, which were either from Angels, or from the Persons in the Trinity; some Instances of which, and other extraordinary Ways of God's Discoveries to his Saints, so far as they sute to the present Design, I shall give in the Scriptures I have collected: Which I intend first to present to View; and afterward on them, as the Foundation, to build my Observations, which I shall conclude with a Vindication of some, who at this Time, enjoy many of these extraordinary Things.

Now, my purpose is to begin with God's Discoveries of himself before the Law, which were ordinarily in Visions and Voices: By Voice to *Adam* and *Eve* after their Fall. *Gen. 3.* To *Noah* oft, where before the Deluge, he commanded him to build an Ark, and after

it made a Covenant with him, and all Mankind in him, *Gen. 6, 13, 18.* So to *Abraham*, in directing and counselling him, *Gen. 12, 1. 2. 3.* in familiarly discoursing with him, and comforting him with future Promises, *Gen. 15.* By Vision, *Gen. 15, 17.* where God shew'd *Abraham* the Appearance of a *smoking Furnace, and a burning Lamp*; so *Gen. 17.* God appeared to *Abraham*, discoursed with him, changed his Name, instituted Circumcision. So *Gen. 18.* he had a Vision of three Men, going to visit *Sodom*, at which time, the Lord talked with him, and he interceded for *Sodom.* *Gen. 19.* Two Angels came to *Lot*, hastning him to depart, and at Length, carryed him, his Wife, and two Daughters out thence. *Gen. 22.* God commands *Abraham* to offer up *Isaac*; the Angel prohibits his Execution. *Gen. 26.* God appeared to *Isaac*, directed him, and renewed the blessed Promises. *Gen. 28.* *Jacob* in a Dream, saw a great Vision of Angels, ascending and descending upon an appearing Ladder, above which, the Lord stood Discoursing with him, and renewed the Promises to him. Now *Jacob* looked upon this Vision as a great Thing, and therefore said: this Place is no other than the House of God, and Gate of Haven, hence he named it *Bethel.* *Gen. 32.* God's Hosts of Angels met him, therefore he called the Place *Mahanaim*; here his Name was changed from *Jacob* to *Israel*: And the Place where he wrestled and prevailed with God, he called *Peniel*; because there he saw God Face to Face, and yet lived. *Gen. 37.* *Joseph* who was God's and *Jacob's* Favourite, had two mystical, prophetical Dreams, which were afterwards fulfilled: He had also the Gift of Interpretation of Dreams, *Gen. 40, 12.* which he *Gen. 41.* shewed to be an especial Work of God's Spirit, by interpreting *Pharaoh's* two Dreams, which the Magicians of *Egypt* could not do. *Gen. 49.* *Jacob* by a prophetical Spirit blesteth his Sons, and foretells the Lots of the twelve Tribes. *Gen. 50.* *Joseph* before his Death, prophesieth of the Departure

of the *Israelites* out of *Egypt*. *Exod.* 3. The Angel of the Lord appeared to *Moses* in a Flame of Fire, and God gives his Commission to lead the *Israelites* out of *Egypt*, Silencing his Objections Afterwards from *Exod.* 4. to the 12. God oft talked with *Moses*, giving Instructions concerning his Applications to *Pharaoh*, before whom he shewed wonderful Signs and Miracles. *Exod.* 12. He spake to *Moses* and *Aaron*, concerning the Departure of the *Israelites*. *Exod.* 13. The Lord went before them by Day in a Pillar of Cloud, by Night in a Pillar of Fire, and so led them by immediate Direction, and many Miracles to Mount *Sinai*. *Exod.* 19. He gave the Law by the Administration of Angels, in that Majesty and Solemnity, Lightning and Earthquakes, that the *Israelites* were glad to own *Moses*, as their Mediator. *Moses*, *Aaron*, *Nadab* and *Abihu*, with seventy of the Elders were called up to the Mount, where God honoured them with a great Vision of his own Likeness; for *ver.* 10. it is said: They saw the God of *Israel*, and under his Feet, as it were a paved Work of Saphir-Stone, and as the Body of Heaven in its Clearness; and *ver.* 17. it is said, that the Sight of the Glory of the Lord, was like the devouring Fire upon the Top of the Mount, where God talked with *Moses*. *Exod.* 33. The People saw the cloudy Pillar stand at the Tabernacle-Door, at which Time, God talked with *Moses* Face to Face; where after *Moses*'s Request to see God's Glory, he promiseth to shew him his back Parts, and to make all his Goodness pass before him, *ver.* 19. I shall pass over all other Speeches and Appearances of the Lord to *Moses* and *Aaron*, which were very frequent, as may be seen in *Levit.* *Deut.* *Numb.* mentioning only that of *Numb.* 7, 89. where the Answer from off the Mercy-Seat is expressed in these Words: *And Moses heard the Voice of one speaking to him from off the Mercy Seat, that was upon the Ark of the Testimony, from between the Cherubims, & that of Numb.* 27, 21. Where the Answer by Urim from

from the High Priest is declared for *Joshua's* Directions, whom *Moses* was commanded to constitute as his Successor. Now after the Law was established as a standing Testimony for the Ordering of Things, civil or ecclesiastical, Deut. 31, 26, 27. God withdrew not extraordinary (then ordinary) Ways of Dispensation: For *Joshua* Chap. 1st. He speaks immediately to *Joshua*, giving him Encouragements, and Instructions how he was to proceed in the general Affairs: So again, *Josh.* 3. and 4. Chap. 5, 15. The Captain of the Lord's Hosts appeared, and commanded him to loose his Shoes from his Feet, at which *Joshua* fell to the Earth. Ch. 7. After his Prayer the Lord answered him, with Directions how to find out *Achan's* Sin. Chap. 8. God directs *Joshua* in the Surprising of *Ai*. Chap. 10. The Sun and Moon stand still in the Sight of *Israel* at his Command, which v. 14. the Spirit of God took Notice of, as a weighty and great Thing. Chap. 13. He hath Direction from God by Voice, about Dividing of the Lands to the Tribes; the Accomplishment of which contains the Rest of the Book of *Joshua*, even 'till his Death. *Judges* 1st. God answered the *Israelites* with immediate Directions, concerning *Judah's* going up against the *Canaanites*. Chap. 2. The Angel of the Lord came from *Gilgal* to *Bochim*, and reprov'd the idolatrous *Israelites* with such Power that they lift up their Voices and wept. Ch. 3. The Spirit of the Lord came upon *Othniel* and he judged *Israel*. Ch. 4. *Deborah* a Prophetess by immediate Command directed *Barak* to go to Mount *Tabor*, prophesies *Sisera's* Overthrow, which was fulfilled and occasioned that spiritual Hymn, C. 5. C. 6. a Prophet reprov'd the *Israelites* for their Apostacy, and the Angel of the Lord sat under an Oak in *Opbrab*, appeared to *Gideon*, promised he should save *Israel* from the *Midianites*, shew'd a Miracle by producing Fire, v. 21. God talked with him, v. 23. The Spirit of the Lord came upon him, he desired



desired two Signs in a Fleece of Wool, which were granted. *Judg.* 7. God directed *Gideon* by Voice in his War against the *Midianites*. v. 13, 14. The Victory was foretold by an Enigmatical Dream, which being interpreted encouraged *Gideon*. Ch. 11, 29. The Spirit of the Lord came upon *Jephtha*. Ch. 13. The Angel of God appeared to *Manoah's* Wife, prophesied the Birth of *Sampson*. v. 3. *Manoah* intreated God for the reappearing of the Angel; it was granted; *Manoah* required the Angel's Name, who answered that 'twas secret; *Manoah* feared he should die, because he had seen God; the Angel ascended in the Flame of the Sacrifice. Ch. 14, 15. & 16. *Sampson* is raised as an extraordinary Deliverer, in whom the Spirit of God moved at several Times, by which he wrought great Wonders. Chap. 20, 28. *Israel* enquired of God's Oracle by *Phinehas* whither they should fight against *Benjamin*, had immediate Answer in the affirmative. 1 *Sam.* 2. *Hannab* sings a spiritual Song by Inspiration: a Prophet is sent to *Eli*, who predicts the Destruction of his Family, & Cessation of their Office. Chap. 3. The Lord called *Samuel* three Times by Name; shews him the Ruin of *Eli's* Family; established him a Prophet. God appeared and revealed himself to him in *Shiloh*. Chap. 4. The infallible Word of the Lord came to all *Israel* by *Samuel*, so that he judged *Israel* all his Days. Chap. 9, 15. The Lord told *Samuel* in his Ear the Time of *Saul's* Arrival, and commanded him to anoint him. Chap. 10. He confirmeth *Saul* by Prediction of three Signs, the last of which was the meeting a Company of Prophets, descending from the Hill of God, with Instruments of Musick, in prophetick Raptures, from whom the Spirit of God came upon him, so that he was changed and prophesied. Chap. 12. *Samuel* makes a long Speech concerning the Mind of God to *Israel*, and their evil Carriage towards him, and to demonstrate their Sin in

desiring a King; he prayed for Thunder and Rain in Wheat-Harvest, which happening accordingly amazed the *Israelites*. Chap. 23. *David* enquires of God concerning Smiting of the *Philistines*, and the Issue of his remaining in *Keilah*; was answered. Chap. 28. After *Samuel* was dead, *Saul* enquired of the Lord: Was answered neither by Dreams, nor by Urim, nor by Prophets, which (v. 15) was a Sign, that God was departed from him. 2 *Sam.* 2. *David* enquired of the Lord, and was answered with present Directions. Chap. 5. God answered him concerning his War with the *Philistines*, and (v. 24.) bid him begin the Battle, when he heard the Sound of a going in the Tops of the Mulberry Trees. Chap. 12. *David* is roused out of Sin, by *Nathan's* parabolical Message from God. Chap. 22. *David* sings a Hymn of Praise to God for his Mercies. Chap. 24. The Prophet *Gad*, *David's* Seer, denounceth God's Intention in punishing *Israel*, and proposed three Evils, one of which was to be inflicted according to *David's* Choice, who saw the Angel that destroyed the People, by the threshing Place of *Araunah* the Jebusite. *V.* 17. it's recorded, that *David* saw the Angel between the Earth and Heavens, with a drawn Sword in his Hand, which caused him and the Elders of *Israel* to fall on their Faces. 1 *Chron.* 25. it's recorded, that *David* set some of the *Levites* a Part to prophesy, with Harps, Psalteries, Cymbals and Songs. 1 *Kings* 6. the Word of the Lord came to *Solomon* concerning the Buildings of the Temple. Chap. 8, v. 10. 11. when the Ark was brought by the Priests into the most Holy, the Cloud filled the House of the Lord, so that the Priests could not stand to minister, because of the Glory of the Lord. And 2 *Chron.* 7. it's recorded, that God answered *Solomon's* Prayer by Fire, which descending from Heaven, consumed the Sacrifice, at which Time the majestick Glory of the Lord appeared to all, that were

were present, causing them to bow with their Faces to the Earth, Chap. 9, 29. is Mention made of the Book of the Visions of *Iddo*. 1 *Kings* 9. The Lord appeared to *Solomon* the second Time, as before at *Gibeon*, and promiset<sup>h</sup> his Extraordinary Presence in the Temple, and with *Israel* by way of Covenant. Ch. 11. The Prophet *Abijah* discovered to *Jeroboam*, God's Intention of giving him ten Tribes. Ch. 13. A Man of God prophesieth against the Altar at *Bethel*; the Altar for a Sign was rent by Miracle; *Jeroboam's* Hand withered, and by the Prophet's Prayer was again restored. Ch. 14. The Lord discovered to the Prophet *Abijah*, that *Jeroboam's* Wife would come disguised, to whom he predicts the Death of her Son, and the Captivity of the ten Tribes. Ch. 17. *Elijah* prophesieth, that there should be neither Rain nor Dew in three Years; he is fed by Ravens at the Brook *Cherith*; makes an Handful of Meal a Store-House, and a little Oil in a Cruse, a lasting Fountain; and restores the Widow of *Zarephath's* Son to Life, by recalling his Soul. Ch. 18. An hundred Prophets are fed by *Obadiah* in a Cave: *Elijah* convinceth the People of their Error, in serving *Baal*, by the Miracle of God's Fire, descending upon, and consuming the Sacrifice with the Wood, Stones, Dust, which also licked up the Water: He obtains Rain by Prayer, who by Prayer had before bound up the Heavens, that they afforded no Moisture for three Years. Ch. 19. *Elijah* being in great Sadness of Spirit, fell a sleep in the Wilderness, under a Juniper-Tree, where an Angel touched him, raised him from Sleep, presented him with a Cake, and a Cruse of Water; with which being refreshed he lay down again; and after was again visited by the Angel, and commanded to eat and drink as before: In the Strength of this, he travelled forty Days and forty Nights, till he arrived at *Horeb*, the Mount of God, where he lodged in a Cave: Here the Lord discourseth

courseth with him, commands him to come forth, and as the Lord passed by, there was 1<sup>st</sup>, a strong Wind, that rent the Rocks in Pieces. 2<sup>d</sup>, an Earthquake. 3<sup>d</sup>, a Fire. 4<sup>th</sup>, a still Voice, in which the Lord spake to him: Here he was commanded to anoint *Hazael*, King over *Syria*, *Jebu* over *Israel*, and *Elisha*, to be his Successor, who followed him after the Touch of his Mantle. Ch. 20, 36. A Lyon slayeth a Man for not smiting the Prophet at his Request. Chap. 22, 17. *Micajah* in a Vision saw all *Israel* scattered upon the Mountains, and Ver. 19. beheld the Lord sitting upon a Throne, and all the Host of Heaven, attending upon the right and left Hand, &c. This is a remarkable Vision, containing four Verses in the Chapter. 2 *Kings* 1. By *Elijah's* Prayer, Fire descended from Heaven, and devoured two fifties; but an Angel directing him to spare the third, he went with them to the King. Ch. 2. The Sons of the Prophets, both at *Bethel* and *Jericho*, knew of *Elijah's* Translation; fifty of them stood to view it a far off; *Jordan* is divided; *Elisha's* promised a double Portion of *Elijah's* Spirit, if he could see *Elijah* snatched up; on a sudden, there appeared a Chariot and Horses of Fire, and *Elijah* was carried by a Whirlwind into Heaven; *Elisha* seeing this, cryed out the Chariots of *Israel*, and the Horsemen thereof: At his return, he divides the Waters with his Master's Mantle, and heals unwholesome Waters, by casting in Salt into the Spring. Chap. 3. By hearing of Musick, the Hand of the Lord came upon him; and he prophesied of the Valleys being filled with Water, without the Sight of any Rain. Chap 4. He multiplyeth the Widow's Oil, by Sale of which, she paid her Debts; and raised from the dead the *Shunammite's* Son, who after Sneezing seven Times opened his Eyes: He also healed the poisoned Pottage; and in a Time of Famine, satisfieth an hundred with twenty Loaves, this was at *Gilgal*; where 'tis like, there was a School of the

Prophets

Prophers. (*Chap. 6.*) He causeth Iron to swim; discovereth the private Counsels of the King of *Affyria*; sees his own Security against an Host, by the Presence of the Angels; prays that his Man's Eyes might be opened, who presently saw the Mountain full of Horses, and Chariots of Fire, round about *Elisha*, who smote the *Affyrian* Army with Blindness by his Prayer. *Ch. 7.* The Lord caused the *Affrians* to hear the sound of Chariots and Horses, and as the loud Noise of an Host; so that they abandoned their Camp, and fulfill'd *Elisha's* Prophecy of Plenty in *Samaria*. *Ch. 19.* *Isaiab* predicts *Sennacherib's* Overthrow, which the Angel of the Lord fulfilled, by destroying 165000 of the *Affyrians*. *Ch. 20.* *Isaiab* prophesieth of *Hezekiah's* Recovery, and of the Addition of Fifteen Years to his Life, confirmeth him by a Sign of the Shadows going back ten Degrees, and heals him by the Application of a Lump of Figs. *Ch. 22.* *Huldah*, who dwelt in the Colledge at *Jerusalem*, prophesied of the Destruction of it.

The Book of *Job*, gives also a fair Testimony to these Administrations, out of which, I shall here insert some few Things, according to that Order it is placed in the common Bibles; tho' it is agreed upon he lived before *Moses*. *Job 4.* *Eliphaz*, saw a Vision of a Spirit passing before him, and heard a Voice saying: *Shall mortal Man be more just than God? &c.* *Chap. 33, 14. 15. 16. 17.* it is said, that God speaks in Dreams, in Night-Visions, in deep Sleep, in Slumbrings, and all to instruct Man. *Ch. 38.* God discourseth with *Job* out of the Whirlwind, by proposing mysterious Questions, which continue to the 3d ver. of the 40th *Ch.* where *Job* answered the Lord, who replyed again out of the Whirlwind. *Chap. 42, 5.* He had heard of God, by the Hearing of the Ear; but then he saw with his Eyes, which cast him into Self-Abhorrence.

Now, I shall pass to the Writings of the Prophers,  
which

which were propheticall Visions; upon some of these, I shall only touch, in shewing the Order of Time in Prophecy, as upon *Hosea*, who being the first, prophesied in the Days of *Jeroboam*, the Son of *Joash*, about the Year, 3170. About this Time prophesied *Joel*, which Chap. 2. describes the terrible Appearance of the Armies, which should bring *Judah* to Desolation; he predicts also the Restoration of the Church, the Effusion of the Spirit in it's Gifts, amongst which, Verse 28. are reckoned Dreams and Visions. Contemporary with these was *Amos* who affirms, Chap. 3, 7. that surely the Lord God will do nothing, but he revealeth his Secrets to his Servants, the Prophets. Chap. 7. He saw a Vision of Grasshoppers, and of consuming Fire. Ver. 7. he beheld the Lord stand upon a Wall, with a Plumb-Line in his Hand, where verse 8. the Lord spake to him, and shewed the Interpretation. Ch. 8. he beheld a Vision of a Basket of Summer-Fruit, which signified the Propinquity of *Israel's* End. The next I shall look upon, is *Isaiah's* Prophecy, which was begun somewhat after these, as it is very probable; and yet before those of the greater Prophets: Chap. 4. He speaks of such an extraordinary Time, when God shall create upon the Assemblies of Mount *Zion*, a Cloud by Day, and a flaming Fire by Night. Ch. 6. *Isaiah* saw the Lord sitting upon an high Throne, and his Train fill'd the Temple; above it stood the bright Seraphims, who were adorned with six Wings a Piece, with four they covered themselves, with two they flew. These cryed one to another: Holy, holy, holy is the Lord of Hosts, the whole Earth is full of his Glory; (where they repeated holy three Times, according to the sacred Persons in the Trinity, as the Jewish Rabbins well observe) at the Power of this Voice, the very Posts of the Doors were moved, and the House was filled with Smoak. Ver. 5. *Isaiah* cryed out, he was undone, because his Eyes had seen the King, the Lord of Hosts. Ver. 6. One of the Seraphims

Seraphims flew to him with a live Coal, and touched his Mouth, declaring that his Sin was taken away. Ver. 8. The Voice of the Lord spake to him, who answering, was sent with a Message from God. Cha. 20. *Isaiah* is commanded by the Lord, to put off his Shoes and Sackcloth, and to walk naked, which he did for three Years, as a Sign against *Egypt*, and *Æthiopia*. Ch. 21, 7. *Isaiah* by God's Command, set a Watchman upon a Tower, who saw a Vision of a Chariot with two Horsemen, and ver. 8. a Lyon; these were a Sign of *Babylon's* Fall. Ch. 37. He prophesied of *Sennacherib's* Overthrow, and was commanded by God to confirm it, with the Sign of the People's eating that Year, what grew of it self, and the next Year what sprang from that; so that they were not to sow 'till the third Year. Ch. 63. the Prophet had a great Vision of Christ, which he v. 1. thus expresseth: *Who is this that comes from Edom, with dyed Garments from Bozrah? This that is glorious in his Apparel, travelling in the Greatness of his Strength; I that speak in Righteousness, mighty to save, &c.* Ch. 66. is a great Prophecy of the Churches Glory, and of God's Intent, to stain the Pride of all Flesh; it is said: *The Lord will come with Fire, and with his Chariots like a Whirlwind, to render his Anger with Fury, and his Rebukes with Flames of Fire.* Now, these Chariots are the Angels, in whom *Jehovah* lives, and by whom he executeth his Decrees in the World.

About this Time *Jonah* prophesied; and not much after these before cited, *Micha*, about the Year 3223. *Nabum* prophesied after the ten Tribes, about 3264. *Habackuk* before the Captivity of the 2 Tribes, Anno 3283. But these with *Zephaniah*, who prophesied about the Beginning of the Reign of *Josiah*, I shall pass over, and come to *Jeremiah*, the II in Order of the greater Prophets, who began his Office about (Anno 3337) in the 13 Year of *Josiah*, and continued till the Captivity of the

the 2 Tribes, in the 7th Year of *Zedekiah*. Chap. 1, 4-10. God discourseth with him, encourageth him, toucheth his Mouth with a Hand, in Type of impowering him to prophesie. Ver. 11. He saw the Vision of an Almond-Tree. God interprets it v. 12. He saw the Vision of a seething Pot, towards the North, v. 13. The Purport of it is opened, v. 14. Ch. 4. He sees in a great Vision, the sad Desolation of *Judea*. Ch. 13. God commands *Jeremiah* to take a Linnen Girdle, and hide it in a Rock by *Euphrates*, which he did, and this Corrupting in that Place, prefigured *Judah's* Destruction. Ch. 24. The Lord presented *Jeremiah* with two Baskets of Figs, the one very good, the other bad, which typed forth the different State of those that were carried to *Babylon*, and those that remained. Ch. 26. *Urijah* the Prophet, who predicted the Destruction of *Jerusalem*, was slain by King *Jebojakim*. Ch. 36. The Lord commanded *Jeremiah* to write all his Prophecies in the Roul of a Book. Ver. 26. The Lord hid him and *Baruch* from the Kings Messengers, and afterward commanded him again to enrol his Prophecies. Ch. 43. He is carried into *Egypt*, where ( in *Taphanes* ) the Word of the Lord came to him to take great Stones, and hide them at the Entrance of *Pharaoh's* Court, and prophesy, *Nebuchadnezzar's* Throne should be set upon them, and his royal Pavilion spread over them. Ch. 50, 51. The sad Destruction of *Babylon* is foretold, and the *Jews* invited to fly thence.

And now I shall bring *Ezekiel's* Testimony, who began his Prophecie in the fifth Year of *Jebojakim's* Captivity about 3371: His Visions were so many, and so great, that to transcribe them at large were to write over almost his whole Book; I shall therefore pass them as briefly as I can, mentioning only what is most pertinent to my Scope: *Ezekiel* Chap. 1.

Being by the River *Chebar* the Heavens opened, and he



he saw Visions of God; here he gives a large Description of the Cherubims. 1. They appear in the Form of living Creatures. 2. Their Number was four. 3. They sparkled like burnished Brasses. 4. Each of them had four Faces. 5. Their Motion was direct. 6. Their Appearances like Lamps and Coals of Fire. 7. Their Emanations Lightning. 8. They were attended with Wheels like the Beryl. 9. The Spirit was their Mover. 10. Their Spirit was in the Wheels. 11. Over them was a Firmament in Colour like terrible Chrystal. 12. The Sound of their Wings was as the Noise of many Waters, like the Voice of the Almighty. 13. Lastly above the Firmament upon a Throne of the Colour of Saphir-Stones was the Likeness of a Man in the Appearance of Fire, encircled in a Brightness like the Rainbow. This is called (*v. 28*) the Appearance of the Likeness of the Glory of the Lord; at this Sight *Ezekiel* fell on his Face. Ch. 2. *v. 2. 9. 10.* God speaks to him, the Spirit entered and set him upon his Feet: He beheld a Hand directed to him with the Roll of a Book in it, wrote on both Sides, which he was commanded to eat. Ch. 3, 12. *The Spirit took him up, and heard a Voice of great Rushing: Blessed be the Glory of the Lord from his Place. v. 13.* He again heard the rushing Sound of the Cherubim's Motion; *v. 22.* He was commanded to go forth into the Plain, where God talked with him, and *v. 23.* he saw the Glory of the Lord, as before by the River of *Chebar*. Ch. 4. He portrayed *Jerusalem* upon a Tile, and in a Type laid Siege against it. Ch. 8. He beheld one in the Likeness of Fire, from his Loins downwards, and upward of a bright Appearance, as the Colour of Amber, who stretching forth his Hand took him by a Lock of Hair, and being caught up by the Spirit betwixt the Earth and Heaven, and was brought in the Visions of God to *Jerusalem*: Where he beheld the strange Idolatry of the *Israelites. v. 4.* The Vision of God's

Glory was there renewed. Ch 9. A Vision of six Men is declared, and that of the Glory of God again beheld. Ch. 10. There's a continued Vision of the Throne in the Firmament above the Cherubims: Of the Man, clothed in Linnen and scattering the Coals of Fire: Of the House filled with the Cloud, and the Court, with the Brightness of the Glory of the Lord; with a large and pleasant Repetition of the Cherubim's Appearances who are said, v. 12. in every Part to be full of Eyes. Ch. 11, 1. He was caught up by the Spirit and transported to the East-gate of the Temple, where he prophesied for That. V. 13. *Pelatiab* fell down dead. v. 23. The Glory of the Lord, removed from the City, and stood upon the Mountain. Ver. 24. he was caught up by the Spirit, and brought in Vision again to *Chaldea*. Ch. 37, 1. *Ezekiel* was transported in the Power of the Spirit, into a Valley full of Bones, where God spake with him, and shewed him a lively Vision of the Resurrection and *Israel's* Restoration. Ch. 40. He begins the great Vision of the Temple, and it's Service, which continues to the 48 Chap. Ch. 40, 2. He was transported in the Visions of God into *Judea*, where being set upon an high Mountain, he beheld the Frame of a City, and ver. 3. a Man in the Appearance of Brass with a Line of Flax, and a measuring Reed who commanded *Ezekiel*, to be attentive to the Vision. Ch. 43, 2. He beheld the Glory of the God of *Israel*, come from the Way of the East, with a Voice like the Noise of many Waters, and the Earth shined with his Glory; and ver. 5. the Spirit caught him up, and carried him into the inward Court, where the Glory of the Lord filled the House, Ver. 7. God spake to him, and promised his Presence in that Place for ever. Ch. 47. He sees a wonderful mysterious Vision of the Waters issuing from the Temple, and at Length rising so high, that they were impassible, and of such Virtue, that they gave Life to  
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what they flowed upon; causing the Trees that grew by them, to keep their Leaves and Fruir continually. Ch. 48. Being the last, contains the Vision of parting the Land amongst the twelve Tribes; of the Place, for the City to be built, which was to have twelve Gates, and to take up 18000 Measures in the Circumference, and the Name to be, *Jehovah Shammab*, the Lord is there.

The next Asserter of these Dispensations is *Daniel*, the Beloved of the Lord, who began his Prophecie near the second Year of *Nebuchadnezzars* Monarchy, *Dan. 2.* about the Year 3398. *Dan. 1.* He and his three Associates looked better with Pulse and Water, than those that enjoyed the King's Dainties. *Ver. 20.* they far excell'd the Magicians in Wisdom. Ch. 2. *Nebuchadnezzar's* Dream, and the Interpretation were revealed to *Daniel* in a Night-Vision. Ch. 3. *Daniel's* three Friends are seen by the King, in the Midst of the fiery Furnace walking untouched, with a fourth Person like the Son of God. *Ver. 26.* they came out of the Fire without hurt. Ch. 4. *Daniel* interprets a second Dream of the King, immediately before the Accomplishment of which, the King heard a Voice from Heaven, saying: *The Kingdom is departed from thee.* Ch. 5. He interprets the mystical Words, which were wrote by the Hand of some Angel, in the Sight of *Belshazzar* to his Astonishment, in the Midst of the prophane Feast. Ch. 6. *Daniel's* Innocency was declared by his miraculous Preservation from the Lions, whose Mouths were shut by the Angel of the Lord, so that they could not hurt him. Ch. 7. *Daniel* had a great Vision of the four Beasts appearing out of the Sea, after the Strugling of the four Winds upon it. *Ver. 9.* He beheld the Thrones cast down, and the Ancient of Days sitting in Judgment, whose Garment was white as Snow, and the Hair of his Head, like the pure Wool; his Throne like the fiery Flame, and his Wheels as  
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burning

*burning Fire. Ver. 10. A fiery Stream issued from before him, and thousand thousands ministred to him, and tenthousand Times, ten thousand, stood round about him. Ver. 13. He beheld one like the Son of Man, coming with the Clouds of Heaven, who was brought to the Ancient of Days, who established him in an everlasting Kingdom. Ver. 16. Daniel applyed himself to one of those that stood by him, asking the Truth of those Things, who interpreted them. These great Visions were presented in a Dream. Ch. 8, 1. Daniel had another great Vision of the Ram and the He-Goat, by the River Ulai. Ver. 13. he heard two Saints speaking, one of which, asked how long the Vision of the daily Sacrifice lasted. Ver. 14. One told Daniel 2300 Days. Ver. 16. He heard a Voice between the Banks of Ulai calling to Gabriel, to interpret Daniel's Vision. Ver. 18. whilst the Angel spake, he was in a deep Sleep with his Face towards the Ground, but by the Angel's Touch he was set upright. Chap. 9. whilst he was in Prayer, the Man Gabriel was caused to fly swiftly, and touch him about the Time of the Evening Oblation, who discovered to Daniel, that he was sent to give him Skill and Understanding; & so prophesied of Messias the Prince, his Death, and of the Destruction of Jerusalem. Ch. 10. After three Weeks Mourning & Fasting, as he was by the Side of the River Hiddekel, He saw a Man cloathed in Linen, whose Loines were girt with the fine Gold of Uphaz, his Body like the Berill, his Face as the appearance of Lightning, and his Eyes, as Lamps of Fire, his Arms and his Feet, in Colour like polished Brasse, and his Voice, like that of a Multitude. Ver. 7. They that were with him, saw not the Vision. Ver. 13 It is recorded, that the Prince of Persia resisted this Angel 20 Days, who was succoured by Michael, one of the chief Princes. Ver. 16. One appearing in the Similitude of the Sons of Men, touched his Lips, so that he was impowered to speak, being before dumb. Ver. 17. Daniel calleth the Angel, Lord. Ver. 20. the Angel*

Angel returneth to fight with the Prince of *Persia*. Chap. 12. After the Angel had finished his long Propheſie, *Daniel* beheld two, ſtanding on the oppoſite Sides of the River. Ver. 7. The Man cloathed in Linnen, who ſtood upon the River, lifted up his Hand to Heaven, and ſware by him that liveth for ever, that theſe Things ſhould be fulfilled, when God had perfected the Diſperſion of the holy People. Ver. 13. He receives a Promise of the Angel, to ſtand in his *Lot at the End of Days*.

And now I ſhall call forth *Zechariah*, as a Witneſs to theſe Diſpensations, (mentioning only *Haggai*, who propheſied about the ſame Time, and encouraged to the Reedification of the Temple, as *Zechariah* was alſo commanded) who began his prophetical Courſe, in the ſecond Year of *Darius*, about the Year 3465. Chap. 1, 7. The Prophet by Night, ſaw in a Viſion a Man, riding upon a red Horſe, ſtanding among the Myrtle-Trees, and behind him three red Horſes ſpeckled with white. From ver. 9. to the 16. there is a Diſcourſe betwixt the Prophet, the Angel, the Man amongſt the Myrtle-Trees, and thoſe that were in the Appearance of Horſes, and the Lord himſelf, who answered the Angel interceeding for *Jeruſalem*. Ver. 18. *Zechariah* ſaw a Viſion of four Horſes: Ver. 19. The Angel interprets them to be the Powers, that had ſcattered *Israel*. ver. 20. He ſaw a Viſion of four Carpenters, who by the Angel's Interpretation, were to deſtroy the Horns. Chap. 2, 1. He beheld one with a meaſuring Line in his Hand. Ver. 2. He answers the Prophet, he was to meaſure *Jeruſalem*. Ver. 3. two Angels meet. Ch. 3, 1. the Angel ſhews him *Joſhua* the High-Prieſt ſtanding before the Angel of the Lord, and Satan ſtanding by to reſiſt him. Ver. 5. at the Prophet's Requeſt, *Joſhua* was clothed with honourable Garments, and a fair Mitre ſet upon his Head, in Preſence of the Angel of the Lord. Ver. 7. the Angel opens God's Covenant to *Joſhua*. Ch. 4, 1.

the Angel returned and waked the Prophet. *Ver. 2.* He saw a Candlestick of Gold, with a Bowl on the Top of it, and seven Lamps thereon, with seven Pipes, to those seven Lamps. *Ver. 3.* two Olive-trees, one upon the right, the other upon the left Side of the Bowl. In this Chapter, which is a Dialogue between the Prophet and the Angel, the Meaning of some of these Things is opened, as in *Ver. 14.* Ch. 5, 1. He saw a flying Roll, the purport of which is opened, *ver. 3, 4.* He beheld also an *Ephab* going forth, and a Woman sitting in the Midst of it: And he saw two Women flying, the Wind bearing up their Wings, which were like those of Storks, these carried the *Ephab* betwixt the Earth and the Heaven. Ch. 9. The Prophet beheld four Chariots come out from, betwixt two Mountains of Brass: In the first Chariot were red Horses; in the second, black; in the third, white; in the fourth, grizzled and bay, *ver. 5.* The Angel answered the Prophet, that these were the four Spirits of the Heavens, which go forth from standing before the Lord: Those *ver. 7.* are commanded to walk to and fro throughout the Earth. So much for *Zechariah*.

After the Re-edifying of the Temple *Malachi* was raised up, an extraordinary Ambassador from God, near the Year 3521. who Ch. 2. denounceth a Curse against the Priests for breaking their Covenant, and reproves the Idolatry, & Adultery of the People. This was the last before *John* the Baptist, of whom he prophesieth, Ch. 4. Whose Office was to preach Repentance to the *Israelites*: who by this Time were much corryted in Doctrine, Discipline and Conversation, tho' in the intermediate Space, they had sometimes (tho' rarely) Experience of extraordinary Dispensations, as Church-Histories record: Instances of which, may be given out of *Machabees*, and *Josephus*, who tells us, that *Jaddus* the high Priest (after his and the People's serious Addresses to God) saw a Vision

Vision in his Sleep, in which the Lord commanded him to open the Gates, and march towards *Alexander* in his pontifical Robes; accompanied with the Priests and People cloathed all in White, which he performing, saved the City from intended Ruin: And of *Hircanus* the high Priest he affirms, that God spake to him diverse Times by Oracles and Revelations, and gave him Knowledge of Things to come, two Instances of which he giveth, one *Pag.* 339. the other *Pag.* 408. He speaks likewise of one *Manabeh* an *Essene*, counted an upright and just Man, who obtained from God the Gift of Prediction, or Prophecy; nevertheless, such as these are not to be parallel'd with the infallible Prophets, God before afforded his Church, who were as living Oracles upon all Occasions.

But now I shall pass to the Writers of the new Testament, who give a fair and luculent Testimony to these great (and at that Time extraordinary) Dispensations. We read *Luke* 1. *That there appeared to Zacharias an Angel of the Lord, standing on the right Side of the Altar of Incense*, which struck him into Fear; but the Angel prohibits it, predicts the Birth of *John Baptist*, gives his Name, and shews his Office. *Ver.* 19. the Angel discovers that his Name was *Gabriel*. *Ver.* 20. *Zacharias* is struck dumb for his Unbelief. *Ver.* 26. the same Angel was sent from God to *Nazareth*, where he found the Virgin *Mary*, and saluted her in these sweet Expressions: *Hail! Thou that art highly favoured! The Lord is with thee: Blessed art thou amongst Women.* Afterward he comforts her, speaks of her sacred Conception, of the Birth of Christ, names him *Jesus*, speaks of the Eternity of his Kingdom, and reports to *Mary* the Conception of *Elizabeth*. *Ver.* 41. *Elizabeth* filled with the holy Ghost, prophesieth. *Ver.* 46. *Mary* answers in the same spiritual Language. *Ver.* 67. *Zacharias* prophesieth. *Mat.* 1, 20. The Angel of the Lord appeared to *Joseph* in a Dream, and informed him concerning *Mary's* holy Conception,

ception, foretelling the Birth of *Jesus*. Matt. 2. The *Magi* were directed from the East by a miraculous Star, and arriving at the Place where he was born, worshipped him and presented their Gifts, and so returned, as the Lord admonished them in a Dream. Luke 2. The poor Shepherds also had News of this by one of God's Messengers; for whilst they were watching their Flocks by Night, *the Angel of the Lord came upon them, and the Glory of the Lord shone round about them*, and the Angel discovered to them the blessed News of Christ's Birth in *Betlehem*; upon which, there suddenly appeared a Multitude of the heavenly Host, with the Angel praising God and saying: *Glory to God in the highest, and on Earth Peace, good Will towards Men*. Ver. 25. the holy Ghost was upon *Simeon*, and he had it revealed, he should not see Death, *before he had seen the Lord's Christ*, who coming into the Temple, took Christ into his Arms, & prophesied. Ver. 28. *Anna* the Prophetess, gave her prophetick Testimony also to the *Messiah*. Matt. 2, 13. *The Angel of the Lord appeared to Joseph in a Dream*, and commanded him to fly into *Egypt* with the Child, because of *Herod*. Ver. 19. The Angel in a Dream reappeared to him, and bid him return, because *Herod* was dead. Ver. 22. being again directed by God in a Dream, he turned into the Parts of *Galilee*. After Christ's Baptism, the Heavens were opened, and the Spirit of God was beheld, descending upon him in the Form of a Dove. And\* Ver. 17. there came a Voice from Heaven saying: *This is my well beloved Son, in whom I am well pleased*, Mat. 4. After the Devil had left Christ, *the Angels came and ministred to him*. Matt. 14. *Jesus* walked upon the Waves of the Sea. Ch. 17. He was transfigured before three of his Disciples, so that his Face did shine like the Sun, and his Rayment became white as the Light; and Ver. 3. there appeared to them *Moses* and *Elias* talking with Christ. And Ver. 5. A bright Cloud



Cloud overshadowing them, a Voice was heard out of the Cloud, saying : *This is my beloved Son, in whom I am well pleased ; hear ye him.* Ver. 9. this Vision was not to be declared, till Christ was risen from the dead. *Mat.* 27. and *Luke* 23. the Sun was darkned for 3 Hours, the Vail of the Temple rent, from the Top to the Bottom ; the Earth did quake, and the Rocks clave ; the Graves also opened, and many Bodies of the Saints which slept, arose, and after his Resurrection came into the holy City, and appeared to many. *Matt.* 28. When the Women came to the Sepulchre, Ver. 2. *There was a great Earthquake ; for the Angel of the Lord having descended from Heaven, rolled back the Stone from the Door of the Sepulchre, and sat upon it.* Ver. 3. *His Countenance was like Lightning, his Rayment white as Snow.* Ver. 5. 6. 7. He speaks to them, bids them not fear, declares Christ's Resurrection, and commands them to tell his Disciples of it, and how they should see him in *Galilee.* *Mark.* 16, 5. it is recorded, they saw in the Sepulchre a young Man, cloathed in a long white Garment, and *John* 20. it is said, *Mary* saw in the Sepulchre two Angels in White sitting, the one at the Head, the other at the Feet, where the Body of Jesus had lain. *Luke* 24. this is called a Vision of Angels. *Mark.* 16, 9. Christ appeared to *Mary Magdalen*, who did not know him, *John* 20, 15. And *Mark.* 16, 12. *Luke* 24, 15. He afterwards appeared in another Form, to two of them, who, as 'tis more than probable, were those spoken of, whose Eyes were held that they could not know him, but afterwards opened, so that they knew him ; but Ver. 31. he vanished out of their Sight. ( *apbantos egeneto* ) *John* 20, 19. He appeared to the Eleven, when the Doors were shut, and blest them. Ver. 26. He came again, when the Doors were shut, and stood in the Midst of them, who then were altogether ; at which Time he convinced *Thomas.* *Acts* 1, 9. after he had promised the holy Ghost, he was

taken up into Heaven, a Cloud receiving him out of their Sight, and whilst (*ver. 10. 11.*) they looked towards Heaven, two Men stood by them in white Apparel, and told them, as they saw him ascend into Heaven, so they should see him come again from Heaven. *Acts 2, 1--4.* as they were together on the Day of Pentecost, there suddenly came a Sound from Heaven, as of a rushing mighty Wind, and fill'd all the House, where they were sitting; and there appeared to them cloven Tongues as of Fire, and sat upon each of them, and they were all filled with the holy Ghost. *Acts 4, 31.* after they had prayed, the House was shaken where they were assembled, and all were fill'd with the holy Ghost. *Acts 5, 19.* the Apostles being cast into the common Prison, were delivered by an Angel of the Lord, which by Night opened the Prison-Doors, and said *ver. 20. Go, stand and speak in the Temple to the People, all the Words of this Life.* This done, and the Doors shut again without the Keeper's Knowledge, who to little Purpose stood without Watching. *Acts 7, 55. 56.* Stephen being full of the holy Ghost, saw the Heavens opened, and beheld the Glory of God, and Jesus standing on his right Hand. *Chap. 8, 26.* the Angel of the Lord spake to Philip, and commanded him to go towards the South, where he met the Eunuch. *Ver. 39.* the Spirit of the Lord caught away Philip, so that the Eunuch saw him no more, who *ver. 40.* was found at Azotus. *Chap. 9. and Ch. 26.* as Saul was journeying towards Damascus, suddenly there shone a Light from Heaven, above the Brightness of the Sun round about him, so that he fell to the Earth, and heard a Voice saying to him: *Saul, Saul, why persecutest thou me?* *Ver. 5.* Christ answered Paul: *I am Jesus whom thou persecutest.* After this he commanded him to go into Damascus. You may see *Acts 26.* that Christ at this Time, gave Paul his Commission to be an Apostle. In this Vision Paul saw Christ, as it is clear by  
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the 17 *Ver.* of the 9 Chap. where *Ananias* affirms, that *Jesus* appeared to *Paul* in the Way. *Ver.* 10. the Lord spake to *Ananias* in a Vision, and commanded him to visit *Saul*, who had seen a *Ananias* in Vision, coming in and imposing his Hands upon him, to restore his Sight; *Christ* and *Ananias* discourse here. *Acts* 10, 3. 30. *Cornelius* about the ninth Hour saw in a Vision an Angel of the Lord, in bright Cloathing coming to him, who commanded him to send for *Peter*, discovering where he was. *Ver.* 10. *Peter* fell into a Trance, and saw the Heavens opened, and a certain Vessel descending unto him, as it had been a great Sheet, knit at the 4 Corners, and let down to the Earth, wherein were all Sorts of Beasts, Fowls and creeping Things. *Ver.* 13. the Voice said: *Arise Peter, kill and eat.* *Ver.* 15. 16. the Voice spake again; this was three Times done, and the Vessel received up again into Heaven. *Ver.* 19. 20. the Spirit bid *Peter*, to go with the 3 Men, which *Cornelius* had sent. Chap. 12, 7. whilst *Peter* was sleeping betwixt the Prisoners, the Angel of the Lord came upon him, and a great Light shone in the Prison, so that *Peter* was raised from the sleep by the Angel, and loosed from his Chains; and commanded to cast his Garments about him, and to follow. *Ver.* 9. he knew not that it was really so, but thought it a Vision: But after the Iron Gate opened of it self, and the Angel departed, he saw it was real. *V.* 15. the Christians thought it had been *Peter's* Angel, that knocked at the Door. *Acts* 8, 10. the Lord speaks to *Paul* by Night in a Vision: *Be not afraid; for I am with thee: Hold not thy Peace; for I have much People in this City.* *Acts* 16, 9. a Vision appeared to *Paul* in the Night, in which he saw a Man of *Macedonia* stand by him, desiring him to come over into *Macedonia*, and help them. *Acts* 23, 11. When *Paul* was in great Danger, the Lord stood by him in the Night, and said: *Be of good Cheer, Paul! For as thou hast testi-*  
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*fled of me at Jerusalem, so must thou bear Witness at Rome.* Acts 27, 23. in the Night the Angel of the Lord stood by *Paul*, and bid him not fear, foretelling the Preservation of all that were in the Ship. 2 Cor. 12. *Paul* speaks of himself, that he was caught up into the third Heaven, into Paradise, where he heard unspeakable Words, which is not Lawful for a Man to utter.

I shall close up these Instances with only mentioning the glorious Revelation of *John*, which is made up of diverse Visions and Voices; and therefore cannot but give an effectual Testimony to these Dispensations, seeming to be the very Accomplishment of Christ's Promise to *John*, of tarrying till he came, which was a peculiar Priviledge of his, above his fellow-Disciples.

But now having collected these choice Scriptures, in which the Enjoyment of these extraordinary Dispensations is clearly held forth; and that in the Time of the Patriarchs, Prophets and primitive Christians, I shall pass to the Observations, which I intend to draw from them, as the Ground-Work of my Discourse.

The first Thing therefore I shall observe, is: *That from the Beginning of the World, till Malachi had ended his Prophecy, the CHURCH of God in every Age, hath been blest with some extraordinary Dispensations.* From the Creation to the Law, Visions, Voices & Prophecy were the chief, if not the only Ways of God's Discovery of himself to his Church; and after the Law was given, and wrote and commanded, always to be retained in the Thoughts of the *Israelites*, God continued the Dispensations of Visions, Prophecy, Answer by *Urim*, and by Voice from the Mercy-Seat, Numb. 7, 89. as standing Ways of God's revealing himself, by which, upon most Occasions, the *Israelites* were directed; so that when they designed War, they enquired of the Lord, whether they should proceed in it, or not; who sometimes, as Judg. 20, 28. answered them by the Highpriest; some-  
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times by Prophets, as *2 Kings* 20, 9. discovering what his Will was ; and it was a Sign of God's abandoning those, to whom he denied such immediate Directions ; hence that of *Saul*, *1 Sam.* 28, 15. *God is departed from me, and answereth me no more, neither by Prophets, nor by Dreams, nor by Urim*, as in ver. 6. And it was a Sign of Irreligion, and Neglect of God, not to go immediately to him for Direction, and Help in any Extremity or great Occasion ; *2 Chron.* 16, 12. it is left as a Character of *Asa's* Prophaneſs : *In his Diſeaſe he ſought not to the Lord, but to the Phyſicians*. For in ſuch Caſes the Prophets were wont to be conſulted with, who uſually diſcovered God's Purpoſe, and ſometimes cured, as *Iſaiab* did *Hezekiah*, *2 Kings* 20, 7. And theſe Ways of God's Diſpenſing himſelf, were very prevalent to work thoſe Effects, which the ſtanding Law could not : as may be ſeen *Jud.* 2, 4. where the Angel's Speech forced the diſobedient *Iſraelites* to Tears and Repentance ; and *2 Sam.* 12, 13. *David* was driven to Confeſſion, and Sorrow for his Adultery and Murder, by *Nathan's* immediate Meſſage from God ; whereas the Law, though he knew, and underſtood it as well as any, could not before work that great Effect upon him : Hence we ſee, how uſeful theſe Diſpenſations may be, even to great Saints, whiſt in the Body, and by Union with their ſenſitive Part, are expoſed to worldly Allurements.

My ſecond Obſervation is this : *That God's Withdrawment of extraordinary Prophets and Diſpenſations from the Church, after Malachi's Time, till Chriſt's Coming, was a Sign of God's Diſpleaſure againſt them*, for that Corruption, which began to grow both in Priests and People, as you may ſee in *Malachi* ; and a Token of leaving them more to themſelves, that ſo experimenting the ſaid Effects of their own Reaſons and Underſtandings, in the Abſence of theſe infallible Discoveries of God, the Coming of the *Meſſiah*, in the Renewal of theſe Things, might

might be the more acceptable, and satisfactory to the Pious. The Truth of this appears by that propheticall Commination, which after *Malachi* was fulfilled, *Micha* 3, 6. where God speaks this concerning the Prophets: *Therefore Night shall be unto you, that ye shall not have a Vision, and it shall be dark unto you, that ye shall not divine, and the Sun shall go down over the Prophets, and the Day shall be dark over them.* And ver. 7. *Then the Seers shall be ashamed; yea, they shall cover their Lips; for there is no Answer of God.* Here the Time of the Cessation of Prophecy and Vision, is compared to the Withdrawment of the Light of the Sun, and to the Darkness of Night, and is threatned as a Judgment, which really came upon the visible Church after *Malachi*; when these Enjoyments disappearing the Priests and People lapsed into great Corruption, dividing into the Sects of *Essenes*, *Pharisees* and *Sadducees*, and for Want of the infallible Spirit misinterpreted Scriptures, wresting them to the particular Interests of their private Sects; yet many of them, especially the *Pharisees*, pretended much Sanctity and Zeal to God, who desirous of popular Esteem, made great Show of Religion, by their appearing Strictness in external Ceremonies and Duties; against whom, with the Scribes and Lawyers, Christ was more sharp than against Publicans and Harlots, calling them, *Matth. 12, 34. a Generation of Vipers*, and cautioning the People continually to beware of them; because of their blind Zeal, Hypocrisy and Love of their own Repute, with their desperate Opposition against the Breaking forth of the Gospel, which they discovered by their Persecuting and Aspersing of Christ, in telling the People, *Matt. 11, 19.* and *Ch. 12, 24.* he was a Friend of Publicans and Sinners, and a Conjuror, designing by this to save their own Honour and Repute in aspersing and eclipsing his.

The third Thing I shall observe, is: *That these Dispensations, after their long Eclips and Cessation in the Church*

*Church*, (by which much Corruption crept into Doctrine, Discipline and Conversation) at *Christ's Entrance into the World*, began again to be renewed, and appear more eminently. Hence the Angel *Gabriel* appeared to *Zacharias* in the Temple, and gave *John* his Name, and afterward to the Virgin *Mary*, when he predicted *Christ's Birth*, and her holy Conception, by the impregnating Power of the holy Ghost : Then also Prophecy began to be restored ; for *Elizabeth* was filled with the Holy Ghost, and prophesied, and was answered by the blessed Virgin in the same Way. And *Luke* 1, 67. *Zacharias* was acted by the same Spirit of Prophecy, and it was revealed by the Holy Ghost to *Simeon*, he should not see Death, before he had seen the *Messiah* ; over whom he prophesied in the Temple : At which Time *Anna* exercised the same Gift in her prophetick Testimony ; and a little before this, the poor Shepherds ( not the learned Scribes and Pharisees ) received News from the Angel of *Christ's Nativity*, at which Time they heard a Multitude of the heavenly Host, in a divine Hymn, congratulating Heaven and Earth for the Happiness of this new born *Messiah*, who came to finish Transgressions, and to bring in everlasting Righteousness, to rend the Vail from before the most Holy, and to put a Period to those legal figurative Dispensations ; which the Priests had as much corrupted, as they vigorously endeavoured their Continuance.

My fourth Observation is this : *That, although in the Time of the Patriarchs especially, Visions of Angels were represented many Times to the external Senses ; ( the Angels assuming Bodies compacted of the purest elemental Matter, ) yet afterward Visions and Voices, in the Time of the Prophets and primitive Christians, were much presented to the inward Senses ; being neither seen nor heard by the outward.* Now the Truth of this appears by many Instances in Scripture, as by that of *Elisha*, 2 *Kings* 6, 17. who

who prayed that his Man's Eyes, that is, internal Sight, might be opened, and was answered with the Lord's unlocking those Eyes, which were suitable to the Objects they were to see, so that the Man instantly beheld the Mountains full of Horses, and fiery Chariots round about *Elisha*. Here we may observe, the Objects were present before, which *Elisha* saw, though his Man could not, whence he prayed, that his Eyes might be opened; now if they had been Objects of external Senses, *Elisha's* Man might have seen them as well as himself, especially being in fiery bright Appearances: Whence it appears, that they were not beheld by the external, but internal Eyes, which must be opened, before such Objects, though present, can be seen. So *Daniel* Ch. 10, 7. *alone* saw the Vision, the Men that were with him, not discerning it; tho' it was of an Angel, whose *Face was as the Appearance of Lightning, & his Eyes as Lamps of Fire*; and so extremely fit for the Sight of all their outward Eyes, and could not but have been seen by them, had they been material Objects suitable to them. So Voices were heard by the internal Sense of Hearing, without the Help of the external Organ, *Dan.* 10, 9. *When I heard the Voice of his Words, then was I in deep Sleep on my Face.* He was in a deep Sleep, and yet heard his Voice: Now we know, in deep Sleep the Soul acts not in receiving Species, either visible or audible through the outward Senses. Hence it is clear, that this Voice was not heard by the external, but internal Ear or Power of Hearing. The Truth of this, is more strengthened by that of *Dan.* 8, 18. and by that of *Acts* 22, 9. where *Paul* affirms, that the Men that were with him, in his Vision of Christ, *heard not the Voice of him, that spake to him*; tho' he himself heard a considerable Discourse, *Acts* 26, 15. 16. 17. 18. Hence it is clear, it was not his corporeal Ear by which he heard it, as we hear ordinary Voices; for a Voice or Sound in the Air, communicates



cates it self equally to every ones Ear that is present, supposing there be no outward Obstacle to hinder; therefore *Paul* heard this Discourse by the internal Faculty of Hearing, not by the outward Organ. This further appears by that Vision of *Peter*, *Acts* 10, 10. 11. where in a Trance he saw the Heavens opened, and a Vessel full of living Creatures descending to the Earth; and heard a Voice speak twice to him. Now we cannot think, that being in a Trance, he could hear and see with his organical Eyes and Ears; because an Extasie or Trance is such a State, in which the Soul is so gathered up into it's own Centre, and alienated from the external Organs of Sensation, that they act not for that Time: Therefore, these Objects were perceived by the inward Faculties of Sight and Hearing, without the Help of the outward Organs. Alike Instance to this, is that of *Acts* 22, 17. 18. where *Paul* speaks thus of himself: *And it came to pass, when I was at Jerusalem, even whilst I prayed in the Temple, I was in a Trance, and saw Christ saying unto me: Make Haste, and get thee quickly out of Jerusalem, &c.* But to prove that Visions may be seen, and were seen, without the Help of the external Organ of Sight, I shall only insert one Instance more out of *Acts* 9, 11. 12. which makes it as clear as the Sun; for there Christ tells *Ananias*, that *Paul* in a Vision had seen him coming in, and laying his Hands on him, that he might receive his Sight; now, at this Time, *Paul* was absolutely blind, and so in an utter Incapacity, to see a Vision, or any Thing else with his external Eyes; for he received not his Sight till afterwards, being first touched by *Ananias*, and freed from those Scales, which before obstructed his Sight: And I believe, that most of these Visions, whether of Angels or of Representation, which were seen by the Prophets, Apostles and primitive Christians, were discerned by the Faculties of the Soul, without the Help of the external Organs, being spiritual, not

corporeal Objects. The Reason of my Judgment in this particular, is partly grounded on my former Instances, and more which I could give ; partly on the Experience of many Christians in this Age, who having frequent Visions and Voices, find certainly that most, if not all, are Objects of the internal, not of the external Senses, being absolutely, if not spiritual and incorporeal, yet as they speak, spiritual, like those Species, which proceeding from an hundred different Places and Objects meet in one Point of the Air, without hindring or excluding one another. But if any inquire, how and in what Manner these Visions are seen ? I answer by Way of Distinction, *1<sup>st</sup>*, that the most sublime and spiritual, which are seen in Raptures, and in the greatest Abstraction of the Soul, from the Acting of its inferior Faculties, are beheld intuitively, by Way of simple Visions, proper to Spirits : Even as the Angels see Objects, and as separated Souls behold Things in Heaven. This Manner of Vision *Paul* enjoyed, when he was wrapt into Paradise ; and *Ezekiel*, when he beheld the Likeness of the Glory of God upon his Throne ; and *Micaiah*, when he saw the Lord upon his Throne, with all the Hosts of Angels on his right and left Hand ; and likewise divine *John* in his Visions of God, Christ, Heaven, the four and twenty Elders, and in his Sight of the separated Souls under the Altar. *2<sup>dly</sup>*, most other Visions, which are not so abstract and high as these, are seen, and Voices heard, in that Way we see and hear, when we are in Sleep, which appears by *Acts* 12, 9. where it is said of *Peter*, that he went out, and followed the Angel, and wist not, that it was true that was done by the Angel, but thought he saw a Vision ; here you see, that although the Angel had descended with a shining Lustre into the Prison, raised him from Sleep, freed him from his Chains, commanded him to cast his Garments about him, and follow him, which he actually did ; yet *Peter* knew not that

that it was really so, but thought it had been some Vision, representing his future Deliverance ; which clearly shews, that in Visions the Soul is in that State, as in Dreams, much gathered from the outward Senses, seeing and hearing, as when awake, yet not so clearly sensible of the State of the outward Man, as when awake in the usual Employment of our Senses ; and we must know, there are Visions in Sleep, as well as when we are awake ; for *Dan. 7, 1.* the great Vision he saw of the four Monarchies, and of Christ's Kingdom, is called a *Vision and a Dream*, being a Vision in a Dream. Now at such Times as these, they were not only the Species of visible Objects and Voices, (as most think common Dreams are) which *Daniel* and other Saints saw and heard, but real Objects, according to their several Natures ; even such as real Visions and angelical Voices, when we are awake ; which appears in that *Daniel* in this Dream or Vision, saw God's Throne, with many Myriads of blessed Spirits standing round about, and asked one that stood by him, what was the Meaning, who by Voice interpreted all the Mysteries of it. Now, this Voice was real, yea infallible, not such a Species, as most think those are we hear in Sleep ; for then *Daniel* might have been deceived, as those that dream they eat, and awake hungry ; so *Gen. 28, 13.* it was a real Voice that *Jacob* heard in his Sleep, where God said to him : *I am the God of Abraham, Isaac, &c. In thee and in thy Seed, shall all the Families of the Earth be blessed ;* where he uttered many other infallible Truths. So *Matt. 2, 20.* the Angel of the Lord appeared to *Joseph* in a Dream, and said : *Joseph, thou Son of David ! fear not, &c.* Where he shews the Mystery of Christ's holy Conception. Now, 'tis very clear, that *Joseph* did not only dream he saw an Angel, as having the Species of one only in his inward Senses ; but he really saw one present, (*i. e.*) as really as they were wont to see Angels awake, or else it were not true.

*Ver.* 20. that the Angel of the Lord appeared to him in a Dream ; so he heard the Angel speak by real Voice, that which was infallible ; and heard not only the Image of a Voice, without the Presence of a true Voice : For then, how could the Scripture be true, which affirms that the Angel said : *Joseph ! thou Son of David !* Hence it is clear, the Saints have conversed, and therefore may, nay, I know do converse really with Angels and Spirits, in Dreams, and enjoy their personal Presence, and not only the intentional Species of Things absent. And by this it is likewise manifest, that the Soul by it's internal Faculties, may both hear and see internal Objects, without the Use of the external Organs. And as to my own and some other Christians Experience, ( which in such rare unusual Things is the best Judge ) according to Scripture, most Visions when we are awake, are Objects presented to the internal Senses, as those that are seen, when we are in Sleep ; and many Times tho' we are not asleep, the Soul is much gathered up, from the Acts of external Sensation, in strong Vision ; yea, many times the very Power of Visions casts those, that it suddenly breaks in upon, into a Kind of Sleep, or deep Silence ; thus the Angel that appeared to *Daniel* Ch. 10, 9. caused him to fall in a deep Sleep ; and *Rev.* 1, 10. at the glorious Appearance of Christ, *John fell at his Feet as dead ;* which Instances shew, how the Soul at such Times is drawn into it's own Centre, from acting freely in the corporeal Organs of Sensation, yet, both sees and hears in a more intrinsical spiritual Manner.

The fifth Thing I shall observe, is : *That the Heavens which in the Scripture are many Times said to open, Ezek. 1, 1. Acts 7, 56. & Ch. 10, 6. are not the external but internal spiritual Heavens.* Hence as a Preparation for the Seeing of Visions, these Heavens are sometimes first said to open, as *Ezek 1, 1. The Heavens were opened, and I saw Visions of God ;* these were not the outward Heavens ;

vens ; for to what Purpose should they open as a Prælu-  
dium to Visions ? For if by Heavens the Clouds in the  
middle Region are meant, why should the Opening of  
them conduce to the Seeing of Visions ? When they are  
opened every fair Day, and yet we see no Visions ; and  
as to the æreal Substance of the Heavens, which is  
stretch'd out betwixt us, and the Extremities of the starry  
Firmament, that needs not open ; for being a transpa-  
rent Body like the Air, or the same with the Air, it can-  
not hinder the Sight of such luminous Objects, as we  
suppose Heaven to be ; and those Things were, that *E-  
zekiel*, *Stephen* and *John* saw, after the Opening of the  
Heavens, which were much brighter than the Stars, and  
firmer to be seen through the Firmamental Expansum,  
than their borrowed Light, which yet we evidently be-  
held with our outward Eyes. These I say therefore, were  
internal spiritual Heavens, only discernable with the  
inward Eye of the Soul ; for otherwise the *Jews*, *Acts*  
7, 56. might have seen the Heavens open, as well as  
*Stephen*, and Christ standing on the right Hand of God,  
but they saw nothing : And his declaring what he be-  
held, hastened their executing him. Hence assuredly,  
these were not the outward Heavens he saw opened ;  
nor the outward Eyes, with which he saw Christ glori-  
fied, as in a Place beyond the Stars ; for how could the  
Species of Christ's Humanity be conveyed so far ? And  
seen so distinctly at such a vast Distance ? It being more  
than 100 and 30 Millions of Miles from the Earth to  
the Starry - Heaven ; and God knows how far, betwixt  
that and the supposed Place of the third Heavens or  
Paradise : And we see that the Sun, which is the most  
glorious Body of this Creation, and more than an 100  
times bigger than the whole Earth, scarce seems a Yard  
in the Diameter, tho' it be not absent from the Earth the  
100th Part of that Distance, betwixt the Earth and the  
Firmament ; and the Stars of the first Magnitude, which

are more than 30 times bigger than the Earth, are at such a Distance, that they shew no bigger than Bullets; hence it seems impossible, to have seen the outward Heavens that opened, and Christ's Humanity seen from above these; they were then the inward Heavens, the Heavens of Angels and Spirits, whose Distance from the Earth is not to be measured by external Space, as that of the Stars and outward Heavens; but by the internal Graduation of Essences betwixt the Centre and Circumference, the Deity being the Centre, gross Matter the Circumference, and so according to the Purity and Spirituality or Grossness of Essence, Things are nearer to, or further from the Earth, that being most internal and nearest God the Centre, and that most low, external and nearest the Earth, the Circumference, which participates most of Materiality; so that the Heaven of Heavens, or Paradise, though at a huge Distance from the Earth; yet is in it's own Principle every where; even as God in the Purity of his Essence, is far above and distinct from the Earth, yet is every where, and fills all Things. Now if this were not so, and the third Heavens were above the Stars only, and not every where in their own Principle; Christ was not then in Heaven, when he appeared to *Paul* in his Way toward *Damascus*; and in the Temple, *Acts* 22, 17. 18. where *Paul* saw him, and heard him speak; and when he stood by him in the Night, *Acts* 23, 11. comforting him, and when he shewed himself to *John* in Brightness and much Splendour, *Rev.* 1, 9. whilst he was in *Patmos*, at which Time *John* fell at his Feet as dead; but certainly at these Times he was in Heaven, and the Negative is very untrue, because contrary to the Scripture *Acts* 3, 21. where it is thus spoken of Christ, *whom the Heavens must receive, 'till the Time of the Restitution of all Things*; and against the constant Verity of that Article of the Creed, which affirmeth that he sitteth at the right Hand of God, as *Heb.* 12, 2. at  
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*the right Hand of the Throne of God*, which Throne is Heaven or in Heaven. But if any should object against this our Assertion, that we make Heaven infinite, and so to be God, because we affirm, that 'tis every where (*repletive*) as God is; I answer: It doth not follow from what I have declared, that Heaven is infinite, and so, God: For tho' it should fill this whole World, and be every where in some Measure as God is; yet it doth not follow from thence, that it is infinite and unlimited, because this World is not so, being every Way limited. But if any again object, that if it were every where, we might then see the Bodies of the glorified Saints amongst us. I answer: That no Way follows; for neither the third Heaven, nor the Saints glorified Bodies are Objects for the outward Eye, that being a spiritual Heaven, and so suitable to the Nature of Spirits and Angels; these spiritual Bodies, which are really invisible to the Eye of Sense; tho' as the Angels were wont, they may be made to appear to those in the Body, and again to disappear, as did Christ to his Disciples after his Resurrection, who was said to come in, *when the Doors were shut*, and to stand *in the Midst of them*, they not discerning him before he there appeared, and then to vanish out of their Sight; and yet this was before his Ascension, and before the last Purification and Spiritualizing of his Body, by which it was fitted to enter into the Kingdom of Heaven, and to be received up into the Centre of the divine Presence, of which, such Flesh and Blood as ours, is incapable. By what I have asserted, we may understand the Meaning of that of Gen. 22, 11. (and such other Scriptures) where it is said: The Angel of the Lord called to *Abraham* out of Heaven. *Abraham, Abraham,* &c. Now we cannot reasonably think the Species of a Voice (a Voice or articulate Sound being but a determined or figured Motion of the Air, or such like fluid Body) to be conveyed thro' the outward Heavens from

above the Stars, so many hundred Millions of Miles, without such a Change or Thundering, which would have shaken the Earth, and discovered *Abraham's* Intention to the whole World. This Voice then came from the internal Heaven, which is, as I said before, every where, yet not in a physical or natural Place, as visible elemental Bodies, but in a Way peculiar to Spirits and spiritual Bodies of these Heavens. Thus that of *Peter* is to be understood *Acts* 10, 11. who saw the Heavens opened, and a Vessel let down thence to the Earth ; for it is absurd to think that Vessel descended from above the Stars, through such a vast Space to *Peter* ; or that he saw this with his bodily Eyes, come out from above the visible Heavens and descend, without it were an hundred Times bigger than the whole Earth, and then it would have covered it, and have filled all the Space betwixt the Earth and the Moon, and have been perceived by Others as well as *Peter*, without the World had been all in a deeper Trance or Extasie, than *Peter* was ; certainly then, these were spiritual Objects, seen with *Peter's* inward spiritual Eyes ; for he was at that Time fallen into a Trance, and so unfit to make Use of his organical outward Eyes : And to conclude this Head, when such great Openings and Visions were seen, it is sometimes said, that the Beholders of them *were in the Spirit, Rev.* 1, 10. and that *the Hand of the Lord was upon them, Ezek.* 3, 14. Which shews their Abstraction from the Senses, and an extraordinary Effusion of spiritual Virtue upon them, as Means of preparing them for these spiritual Enjoyments, which Means were unsuitable to qualifie them for corporeal Vision.

My sixth Observation is : *That the Saints are continually attended and guarded by the blessed Angels, Ps.* 34, 7. *The Angel of the Lord encampeth round about those, that fear him, and delivereth them.* Now this ( as other such Assertions of Scripture ) is of continual and constant Verity ;



rity ; so that the Angels always afford their present Protection, because we have always need of it, in regard of the Angels of Darkness, whose continual Employment is to oppose us ; and therefore the Angel of the Lord is said to encamp about us, as being in a Posture of War, attended with his Army, as the evil Angels with their Legions ; so that we are secured by an Host of Angels, as well as beset by an Host of Devils, as it is clear by the 2d of *Kings* 6, 16. where *Elisha* said to his Servant : *Fear not ; for they that be with us, are more than they that be with them ;* where he intimates the Greatness of the angelical Host, which he compares either to the *Assyrian* Army, which *Ver.* 14. is said to be a great Host, or to the evil Angels, who ( 'tis like ) set them on this Design, and assisted them in it ; which seems most probable, in regard the Words intimate a Comparison, betwixt those that were with *Elisha*, and those that were with the other Army, which were the great Antagonists of *Elisha's* invisible Host, being also invisible Spirits : Or it might be a Comparison betwixt those that were with him, and all that were against him, both visible and invisible, which made but one wicked Army, carrying on the same evil Design. But however the Comparison was instituted, it proves the very great Number of the heavenly Warriors, which attend the Saints for their Safety ; seeing *Elisha* makes them to exceed the Number of the Enemy, and these *Elisha* saw present in their Warlike Postures, to which his Man was presently after an Eye - Witness ; who, his Sight being opened, saw the Mountains full of Horses and Chariots of Fire, round about his Master.

This is clear also by that of *Jacob*, *Gen.* 32, 2. who in his Journey was met by the Angels of God, and when he saw them, he said : *This is God's Host*, and he called the Name of the Place, *Mahanaim*, which signifies a Company of Soldiers, or two Armies, or Camps. By

this then it appears, that as the Devil and his Angels go about like roaring Lyons, seeking whom they may devour; so the Hosts and Armies of good Angels are sent by God to assist, protect and comfort the Saints in this earthly Pilgrimage; and yet they loose not the Sight of God's Face, nor are out of Paradise and Heaven; for *Matt. 18, 10.* Christ affirms, that in Heaven the Angels of Children, *do always behold the Face of God*, which is in Heaven; where Christ intimates, that although they are in Heaven, and always behold the Face of God which is in Heaven; yet they protect and guard little Children, which is much to the Honour of poor Infants, that the Angels whilst they see God, and behold his satisfying Glory, should yet take Notice of such small Creatures, in mortal earthly Bodies, and afford them Protection; and as the evil Angels are every where opposing God's Kingdom, and yet not out of that Place of Torment, into which they were cast after their Fall, which is clear by *2 Pet. 2, 4. & Jude Ver. 6.* So the good are every where attending and preserving the Saints, and yet not out of Paradise and Heaven; for then by ministring to us, they would loose much of their Enjoyment, by being absent from that Throne, where alone God perfectly manifesteth his Glory, and shews himself Face to Face; for this Throne is Heaven, according to that: *Heaven is my Throne.* Besides, if they were not in Heaven whilst they guard us, the blessed and full Communion betwixt the Angels themselves, would be interrupted and slackned, and so betwixt them and glorified Saints: And moreover, Heaven would be sometimes more full, sometimes more empty; being that the Angels are all of them ministring Spirits, sent forth to minister for them, who shall be Heirs of Salvation, *Heb. 1, 14.* Now for the better Understanding of the Term *sent forth*, we must know, the Word in the Original is the same, which is used *Apoc. 5, 6.* concerning the 7 Spi-  
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rits of God, which are said to be *sent forth into all the Earth*; now, these seven Spirits in the same Verse, are called, *the seven Eyes* of the Lamb, and no other than those Eyes of the Lord, which are said to *run too and fro thro' out the Earth*; yet these being essential to the divine Nature, can never be sent out of Heaven, so as to change their Principle and Place; they are only then said, to be *sent forth into the Earth*, because of those Effects, which by them are produced in the Earth; in Reference to their Ordering of Things here below, according to God's Decree, and to their special Eyeing of, and providing for the Saints on Earth, who are Objects of God's special Care and Preservation: But the Meaning of the Word in Heb. 1, 14. seems to be all one, with the Meaning of the very same Word, *John* 1, 6. *There was a Man sent from God, whose Name was John*, where the Word *sent* (translated in hebrews *sent forth*) intimates only his being commissioned from God, who liveth in Heaven, to execute his own particular Office amongst Men; even as the Angels have their Commissions from the Throne, to perform their Ministry to Men on Earth, according to the Pattern of God's Will, who yet in some Sense may be said to be sent forth; because they bring Messages from the Throne, the Centre, to Men who live in the Earth, the Circumference, which is by a Kind of spiritual Motion proper to Angels, by which they work and move, from the inward or inmost to the outward; which is truly from above downward, tho' not from a Heaven above the Skies, towards the Globe of the Earth; this last Estimation being according to the Motion of material Bodies, the first, according to that of Spirits, and spiritual Bodies. But if any ask: What is meant by such Scriptures, that speak of the Angels descending from Heaven, and of their Ascending or Going up to Heaven again? I answer: The Grounds I have laid down in this and the Chapter before, shew how this may be done,

done, without their Coming from, or Returning to a Heaven, above the *primum mobile* ; yet because this Point is of Concernment, I shall here briefly answer the Query, according to my former Grounds. The Myttery then is this : The Centre is most inward which is God, he is highest and above all ; he dwells in the third Heaven or Paradise, which is a pure delightful Emanation from himself ; the Circumference of visible Matter is most outward, and so lowest, because furthest from the Spirituality of God, the Centre, and Heaven, the Effluence from the Centre : Hence God himself, *Exod.* 19, 20. and the Angels are said to descend, when they make visible Discoveries of themselves, in or near the Circumference of visible Matter, to us, who are so much united and tyed to material Bodies ; and so to ascend, when they disappear, and withdraw such visible Discoveries of themselves : Tho' I say again, the Angels being not infinite as God is, have a Kind of intellectual spiritual Motion, in their Missions from God to us, both when they are sent to appear, and also in their actual Guarding of our Persons, from external and internal Evils ; but this Motion is from within outward, in which the Angels keep their own Principle, and come not essentially out of the Limits of Paradise ; nay, they cannot, unless by a moral Change, they should fall, as *Lucifer* and his Angels did. But to make this a little more clear, let us take a brief View of *John* 3, 13. where it is said : *No Man hath ascended up into Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven* ; this is spoken of Christ, in Reference to his divine Nature, which is said here to have come from Heaven, because of it's Union with the Soul of Christ, and thro' that with his elemental Body, the new Union and Relation betwixt the Centre and Circumference, giving Ground to this Expression ; yet notwithstanding, Christ as to his divine Nature was still in Heaven, yea, unchangeably

geably there. But to conclude this Head ; if it be required, what good we receive by the Administration of Angels ? I answer : Whatever Prejudices we may receive from Casualties, evil Men and evil Angels, the contrary Advantages we may expect, and when God sees fit, do receive from good Angels ; these therefore are both internal and external, as first. The happy Falling out of Things external, in Business of Weight and Concernment. 2. Preservations from many Hurts in Falls and other Dangers. 3. Preservations from the evil Designs of malicious Men, against our Persons or Estates. 4. Freedom from those miserable Strokes and sudden Blows, the Devil would inflict upon us, as he did upon *Job* and his Children. Secondly, internal, as 1. The Keeping of evil Angels, from infusing evil Thoughts, with the Infusion of good ones. 2. The Freeing of us from diabolical Dreams, and presenting those that are angelical. 3. The preserving us from the Devil's Heightning and Raising Passions. 4. The Increasing of our Affections to God and Heaven, by their open Ministrations. 5. The Revealing of divine Truths, as to the Prophets and Saints of old ; even as the Devil starts and infuseth Error and spiritual Lies : So much in brief for our Advantages by them. But is it so, that we enjoy such happy Privileges by their constant Attendance ; how then should we carry our selves before these bright Flames of Fire ! These Chariots of the great *Jehovah*, which carry God's Name in them ! If Princes were continually conversant with us, how should we fear to commit any Absurdity in Carriage ! But how much greater are the Angels than earthly Princes ! *Zach.* 6, 4. *Dan.* 10, 17. How cautious then should we be in our Conversation before them ! How much declining all speculative and active Pollutions, all vain Imaginations, uncomely Speech, idle Discourse ! How ready are we to please, even the unreasonable Humours of those we converse with, that so we  
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may avoid Offence ! How then are we obliged to suit our selves to those, who, besides their Protecting us, are so pure and spiritual, that we are sure to loose nothing, yea, to gain much by our Conformity to them ! Do not they rejoyce at the Conversion of Sinners, and delight in our Happiness ! Ought not we then to rejoyce, in affording them Cause of Joy and Delight to delight them ? For it is extreemly unjust to retaliate nothing, for their Kindness to us. And how can we express ours to them, but by oft and serious Reflexions upon them, by living like them, in a constant Communion with their and our God, and with them in him ; as likewise by Discouraging, Prayer and Singing together ; for in such Things they delight, and take much Notice of our Carriage in divine Worship, 1 Cor. 11, 10. which Place, tho' it infolds a deeper Mystery, yet, it also discovereth the Presence of the Angels in holy Assemblies, and our Duty to demean our selves accordingly.

My seventh Observation is : *That the Angels are employed for the Good of the Church, in the Affairs of States and Kingdoms, who many times prevent the Designs of God's Enemies, by their powerful Administrations.* Hence 2 Kings 19, 35. when *Jerusalem* was in Danger by the great Army of *Sennacherib*, who thought to have swallowed it up ; the Angel of the Lord went out in the Night, and smote in the Assyrians Camp 185,000, and so prevented this wicked Design, forcing him to return with Shame, instead of Success : So when *Samaria* was besieged by *Benhadad*, 2 Kings 7. the angelical Host discovering their Presence, by forming the Sounds of Chariots, Horses, and a great Host in the Assyrians Ears raised the Siege, caused them to fly in the Twilight, and leave their well furnished Camp, to recruit the Wants of *Samaria*, by which *Elisha's* Prophecy was fulfill'd : And it is more than probable, that it was by Administration of Angels, that *Elisha* knew (2 Kings 6, 12.) the very Words, that  
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the King of *Syria* spake in his Bed - Chamber, and his secret Designs against *Israel*, which *Elisha* oft discovered to the King, and so prevented the dangerous Stratagems of the Enemy. But *Dan.* 10, 13. gives a very clear Testimony to this, where that glorious Angel (*Gabriel*, as it is most probable) in his Discourse with *Daniel* saith : *But the Prince of the Kingdom of Persia, withstood me one and twenty Days : But lo, Michael, One of the chief Princes came to help me, and I remained there with the Kings of Persia* In which Scriptures, there are some Things very considerable, as first, the great and long Conflict the Angels have with the Enemies of the Church, to attain and extort public Mercies to the Church, from the great Ones of the Earth. Secondly, the Intimation of some great Angel of Darkness, under the Notion of the Prince of the Kingdom of *Persia*, who chiefly influencing upon the evil Designs of that Kingdom, hardened *Cambyfes* against the Building of the Temple, which was the Occasion of the long Contest, betwixt him and the Angel of Light ; and that this great Dispute was betwixt the Angels, and not betwixt the earthly Prince of *Persia*, and the Angel, only appears,

1<sup>st</sup>. In that this manly Angel being so powerful in Operation, and so acquainted with the Tempers, Dispositions and Complexions of Men, and with the Way of Working upon Imagination, and so of raising Affections of Liking or Disliking to any Thing, could not but soon have overcome and altered *Cambyfes* his Resolution, being he had an immediate Commiſſion from God, to perform this ; had not some great Angel of the Dragons, as powerful and subtil in his own Principle, resisted him by a contrary Influence.

2<sup>dly</sup>. In that he that opposed *Gabriel*, is called the Prince of the Kingdom of *Persia*, in Opposition to *Michael*, who *Ver.* 21. is called : The Prince of the *Jews*. Now, as this was no earthly Prince, but a mighty Angel

gel of Light, so we have Reason to believe, that his chief Antagonist, was not an earthly Prince, but some Angel of the opposite Principle.

3dly. When the Angel Chap. 8, 20. 21. interpreted the Meaning of the Ram and the rough Goat, he affirms that one signified the Kings of *Media* and *Persia*, the other the King of *Grecia*; where we see the earthly Rulers are called Kings, but they that are spoken of, Chap. 10. are named Princes, as the Prince of *Persia*, the Prince of *Grecia*, the Prince of the *Jews*; by which Titles they are distinguished from earthly Kings, and seem clearly to be some great Angels, particularly designed to the invisible Rule and Government of those Kingdoms: Which leads me to my third Observation upon the Scripture before cited: *That there are particular Angels, deputed to particular Kingdoms, and that both good and evil*; the first by God, from his express Command and Commission, the other by the Dragon or *Beelzebub*, thro' God's Permission; The Truth of this last Part of the Assertion appears, by this Prince of the Kingdom of *Persia*, called so by Way of particular Interest in, and Influencing upon the Affairs of that Kingdom; and that this was not an Angel of Light, tho' *Aquinas* thinks otherwise, is clear, in that he opposed the publick good of the Church, and fought with that Angel, which was sent immediately from God, to effect those publick Mercies *Daniel* prayed for, *Dan.* 9, 17. 18. and *Ch.* 10, 12. which is really against the Office and Commission of the good Angels, who *are all ministring Spirits, sent forth to minister for them*, (then not against them) *who shall be Heirs of Salvation*. Besides, is not the Devil called the God of this World? Because of his great Dominion in the Hearts of Men, and so in the Affairs of the World: And doth not the Dragon *Rev.* 2. oppose God in this World, and set up himself as an Anti-God? Whence in the intellectual World, there are Wars and  
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Conflicts; *Michael* and his Angels fighting against the Dragon and his Angels: And hath he not from the Beginning of the World, made great Ones of the Earth his Vassals, influencing upon their Counsels, and moving the chief Wheels of Policy and Wickedness, in Courts and State-Affairs? How can we think then, but that under him he hath his Legions, *Mar.* 5, 9. and Princes of those Legions; some deputed to be the chief Movers of the Wheels of Policy and Michiefs, in some States and Kingdoms, some in others: Therefore they are called (Eph 6. 12.) the Rulers (or World-Rulers, *Kosmokratoras*) of the Darknes of this World, and distinguished into Principalities and Powers, Dominions and Dignities, *Jude* 8, even as the good Angels their Antagonists are: But concerning the Prince of *Grecia*, Chap. 10, 20. who was to come when *Gabriel* was gone forth; whether he were an Angel deputed by the Dragon, to carry on his Interest there, or whether an Angel of Light commission'd by God, for the Disposing of the Affairs of *Grecia*, according to his Will, I shall not here determine, but surely it might be either; for evil Angels, tho' in general they all oppose God's Kingdom, as much as they can, yet in particular, the deputed Angels of Kingdoms may oppose one another, for their own particular Honour and vain Glory; to outstrip one another in Subtily, Policy, Wickedness, and desperately Wicked Designs; even as the Politicians and Leaders of contrary Factions on Earth, who glory in Overthrowing and Undermining one anothers Interests; tho' in these Things, many times they are all but Satan's Instruments, carrying on Designs contrary to Righteousness and true Justice; tho' God orders all, both in the invisible and visible World, finally to his own Glory. But I shall now pass to the second Part of the third Observation which was, *that there are good Angels, particularly Designed to the Government of particular Contries,*

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which appears by *Daniel*, 10, 21. where the Angel tells *Daniel*: *There is none that holdeth with me in these things, but Michael your Prince*; where this *Michael* by Way of Speciality, is called the prince of the *Jews*, as in the Verse before, He of *Grecia*, is called the Prince of *Grecia*; which shews that *Michael* was the particular Angel-Guardian of the *Jews* Nation: And that this was not Christ, ( who yet is sometimes called an Angel, and particularly *Michael*, when he is opposed to the Dragon, who is the Head of Devils, as Christ is of Angels, *Rev.* 12, 7. ) but some other created Angel, appears by the Words of *Gabriel*, *Ver.* 21. *None holds with me, but Michael, your Prince*: In which Words the Angel's Scope was, to shew the Greatness of his Conflict, and the Reason of it's so long Continuance, which was, because *Michael* only was designed, and sent of God to help him; who therefore must be some created Angel, and not the increated Son of God; for he being the Captain general of the Lord's Hosts, and the Head of all Angels, could not have been limited with that restrictive and exceptive Expression of none but *Michael*, because which Way he inclines, and where he commands, all the Hierarchies of Angels follow as an Army their General: Besides his Power and Strength in Operation, is greater than that of all the Angels, who are but his Instruments, who as the primary, universal Cause, works by them as particular Instruments; therefore it could not be said of him: *None stands with me, but Michael*, &c. Moreover, *Ver.* 12 the Angel tells *Daniel*, that after one and twenty Days Conflict, *Michael* one of the chief Princes came to help; which clearly shews, that he means some created Angel, and not the infinite increated Son of God, who was both essentially and virtually present with him all the while, and could not properly be called one of the chief Princes by Way of Comparison; for then there might be others as eminent as he, and he but one of the

the chief, and not the chiefest, supream and Head of all ; which yet he is, being the Head of all Principalities and Powers : And is it not very improper to call the sole General of an Army, who divides that Power with no Equals, one of the chief Commanders ? And to call an Emperour, that hath many Princes under him, not one near equal to him, one of the chief Princes ? Therefore, this was not the increated Head of Angels, but some other princely Angel, sent by God to assist *Gabriel* ; and that there is such a one, besides Christ, is clear from *Jude Ver. 9.* Yet Michael the Arch-Angel, when contending with the Devil, he disputed about the Body of Moses, durst not bring a railing Accusation against him, &c. Now, this Expression (*durst not*) shews it to be meant of some created Angel, being unfit to be applyed to the eternal Son of God, who was the Creator of all Things, visible and invisible, who being God, hath no other Law but his own Will, which is the same with his Father's, with whom he is eternally one. And we must know this Thing spoken of here, was acted before the Son of God became Man, in the Conception of the *Messiah*, being just after *Moses's* Death ; and why may not this Arch-angel Michael be the same, that is spoken of, *1 Thess. 4, 16.* For the Lord himself shall descend from Heaven with a Shout, with the Voice of the Arch-angel, and with the Trump of God. Now by the Lord is meant Christ, as you may see in the *15 Ver.* from whom this Arch-angel is distinct, being as his Herald to proclaim his Approach ; and surely one of those mighty Angels spoken of, *2 Thess. 1, 7.* with whom it is said : *The Lord Jesus shall be revealed from Heaven.* But to conclude this Head, it may be worth our Consideration seriously to weigh, whether the sixth of *Zachariab* doth not give probable Ground to the Assertion of the Cabbalists, who say, there are 4 chief Angels, being as the *Antesignani* and prime Leaders of the angelical Host, to whom the

Government of the Heavens and Earth, is especially, under God committed; seeing that Ver. 5. the 4 Chariots *Zachariah* saw, are interpreted by the Angel, to be *the 4 Spirits of the Heavens, which go forth from standing before the Lord of the whole Earth*, by whose Administrations Ver. 8. God's Spirit is said to be *quieted*.

My eighth Observation is: *That in the primitive Times Christians were wont to see the Angels of absent Saints, appearing to them in Visions*, according to *Acts 9, 12.* where *Christ* commanding *Ananias* to visit *Paul*, told him that he was at Prayer, and had seen in a Vision a Man, named *Ananias*, coming in, and putting his Hand on him, that he might receive his Sight. In this Scripture we may observe these Things, 1<sup>st</sup>, that this Spirit, or Angel that *Paul* saw, had some particular Relation to *Ananias*, because *Christ* calls him by his Name. 2<sup>dly</sup>, that he was beheld in a bodily Appearance, as coming in like a Guest, and laying his Hand upon *Saul*. 3<sup>dly</sup>, that he was in the Likeness of *Ananias*; for appearing in the Similitude and Figure of a Person, he would not take the Likeness of any other, but of him whom he represented. And such Visions of the particular Spirits, or Angels of Saints, seem to have been somewhat frequent in those Times, by that of *Acts 12, 15.* where they said of *Peter*: *It is his Angel*. Now, you may observe by the Context, that they in *Mary's* House, at whose Door *Peter* knocked, thought it more probable, that *Peter's* Angel should be there; than he himself present, and delivered from Prison; whence they said the Maid was mad; for affirming that *Peter* was come, and when she strongly asserted it, they concluded it was his Angel: Now they that made this Conclusion, clearly insinuate, that they were wont to see the Angels of absent Friends, and particularly his, and this being the Conclusion of many Christians, who at that Time, Ver. 12. were met to pray, and enjoy God together, adds more Weight to this Observation. Moreover these

these personal Angels were wont to speak, in the Voice of those, to whom they did belong ; for the Maid concluding only from *Peter's* Voice, ( V. 14. ) without opening the Door that he was there, gave them within, Occasion to believe it was not he, but his Angel ; which serves to answer Dr. *Brown's* sudden and witty, yet groundless Objection, who says it might be *Peter's* Messenger, because *Angelos* signifies a Messenger in general, as well as an Angel in particular : But how could the Maid conclude from hearing the Voice of a strange Messenger, that it was *Peter* ? And the Text saith : she knew his Voice ; and why should they conclude against the Maid it was his Messenger, when she by having heard his Voice, affirmed it was *Peter* ? 'Tis certain therefore, they meant his Angel, with which and Others they were wont to converse, as this Place evinceth. But to bring one more Proof, let us consider *Acts* 16, 8. 9. where it is said, at *Troas* a Vision appeared to Paul in the Night, and there stood a Man of Macedonia, and prayed him, saying : Come over to Macedonia, and help us. Here we may observe 3 Things : 1<sup>st</sup>. That the Angels or Spirits of Persons far off, ( the Sea lying betwixt *Macedonia* and *Troas* ) sometimes appeared to the Saints. 2<sup>d</sup>. That these Angels or Spirits were wont to speak, and discover their Minds, and God's Will by Voice. 3<sup>d</sup>. That *Paul* much regarded such Speakings, for, Ver. 10. he concluded from this Vision, that God had called him, to preach the Gospel in that Country, whither he presently sailed. But now if it be asked, whether these were particular subsisting Spirits, and guardian-angels deputed to particular Persons, or the very Spirits and inward Man of those Persons ? I answer : I shall not positively determine, whether they were such guardian-angels, personally different from those they represented, or whether they were the Spirits or inward Men of such Persons ; that they might be the last, we may have some Ground from the 1<sup>st</sup> and 3<sup>d</sup>

Text before cited, in one of which it is said, that a Man named *Ananias*, appeared to *Paul*; in the other, that a Man of *Macedonia* stood by him and speak, &c. by which Expressions it seems, that they themselves in Relation to their Spirits or internal Man, thus appeared, which might be by God's secret Operation, without the Knowledge of their outward Man, as by my own Experience in Things of the like Nature, I can witness: But besides I know some that enjoy such Visions, who have seen the Angels, or Spirits of other Saints, speaking as in their Persons, and saying that they are affected thus or thus, under such or such Discoveries and Openings, just as such Persons are at the same Instant; which makes it probable, that they are not particular subsisting Angels, distinct from the Spirits of such Persons, but even their own Spirits: But to render this a little more plain, let us consider, that every Saint hath his own inward Man, which *Paul* 2 *Cor.* 4, 16. makes really different from the outward, being that which 1 *Thess.* 5, 23. is called to *Pneuma*, the Spirit, there distinguish'd from Soul and Body, the same which is expressed, *Heb.* 4, 12. where the Word of God is said to pierce *even to the Dividing asunder of Soul and Spirit*, where by Soul is meant the animal imaginative Soul, by Spirit the inward Man, or intellectual Spirit, which the *Platonists* call *ton Noon*, or *Anthos No-u*, the Mind and Flower of the Mind or Soul, by which as the *Cabbalists* say, we are capable of divine Vision, and immediate Illumination; and therefore may well be called our Angel, because it stands betwixt God and our outward Man, receiving Directions from him, for the Government and Rule of the outward Man: *This*, compared to the imaginary sensual Soul, is as the Man, *That*, as the Woman, which ought to be in Subjection to her angelical Husband, and learn of him in Silence, according to the Mystery of *Paul's* Precept. Now, the Word of God divides betwixt these two, by raising the Spirit  
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out of the irregular concupiscible Imbraces of the *animal fleshy Part*, and so by making them keep their just Distances, in giving the Spirit Power over the Flesh to subdue it, and to check it's wandering Imaginations and earthly Affections, that so these being in Order, the Spirit may enjoy divine Silence, in conversing with God and Angels ; for it is in Reference to this inward Man, or Spirit of our Minds, that we are said, *Eph. 2, 6. to sit in heavenly Places* ; for this lives not properly in any partiicular Place, so as to be circumscribed by an ambient Body ; and tho' it has a more particular Relation to an outward Body, than separate Spirits and Angels ; yet being a pure Spirit beautified with God's Image, 'tis very subtil, and virtually extensive and capable, by God's Actuating of it, to appear any where within the Sphere of it's created Influence, by making a Repræsentation of the Body to whom it belongs, not in the outward Air, but in the internal World, which being nearer the Centre, contains not such Distances as the outward ; for the more spiritual any Thing is, and the nearer to God, the more universal it is : Therefore, where any Spirit by Nature or Grace is so pure, as to be united to God, and his most pure Nature, that being essentially perfect in every Punctum, and no more distant as to extensive Space, from one Place than another ; such a Spirit by this Union hath a Kind of universal, tho' not infinite Presence, and may discover a figurative Similitude of it's self any where, as God will employ it : Hence it appears, that our Spirit or inward Man, which thro' the Humanity of Christ is united to God, by his Appointment, may make an Appearance to another Saint, far distant from our outward Bodies, yea, & see Things our absent Eye cannot reach ; which Mystery *Paul* gives Testimony to, by his own Experience, *Col. 2, 5.* where he saith : *Tho' I am absent in the Body, tæ Sarki, in the Flesh, yet am I present with you to Pneumati, in Spirit, joying*

and beholding your Order, and the Stedfastness of your Faith: Here he clearly expresth the Absence of his Body, the Presence of his Spirit, the Sight he had by that Presence, and Joy which flowed from that Sight. And there are some now, who are sober, spiritual Christians, who have truly experienced what *Paul* writes; all which shews the Possibility of our internal Angels appearing to those, who in the Body are at an outward Distance from us.

My ninth Observation is: *That Some of the Church militant have by Vision enjoyed Communion with some of the Church triumphant*; which clearly appears by *Mat.* 17, 3. where *Moses* and *Elias* appeared to *Peter*, *James* and *John*, talking with Christ upon the Mount, which so affected *Peter*, that *ver.* 4 he said: *Lord! It is good for us to be here*; and *Matth.* 27, 52. 53. it is said: *The Graves were opened, and many Bodies of Saints which slept, arose, and came out of the Graves after his Resurrection, and appeared to many.* Here you see they shewed themselves not to all but to some, having Power by Reason of their spiritual Bodies, to be visible or invisible, as they pleased; which Power Christ manifested after his Resurrection, whose Body sometimes vanished out of the Sight of his Disciples; as on the Contrary, these are said here to appear, which Terms are wont to be attributed to Angels, in their Discoveries and Disappearances. Moreover Christ himself, after his Ascension appeared to *Paul* in his Journey towards *Damascus*, and discoursed with him; and again in the Temple, when *Paul* was in a Trance; and afterwards *Acts* 23, 4. Christ stood by him, when he was at *Jerusalem* in great Danger, and comforted him. And did he not shew himself in Brightness and Splendour to *John* in the Isle of *Patmos*, who there particularly describes the Appearance of his glorified Humanity, which was so full of Lustre and Majesty, that *John* with the Sight, fell at his Feet as dead, by which he gave our Saviour Occasion to touch him with his blessed Hand,



Hand, and to bid him not fear : Now, what a blessed visible Communion was this, with the blessed Head of the Church triumphant ; who by his often appearing in Vision after his Resurrection and Ascension, confirmed the Truth of his own Promise, that he would be with his Disciples *to the End of the World* ; and doth not *Revelation* 4, 4. confirm this, of Communion with Saints in Glory ? Where *John* affirms : That *round about the Throne he saw 24 Elders, sitting on 24 Seats, clothed with white Rayment, with Crowns on their Heads*. Now, that these were some highly glorified Saints, appears 1<sup>st</sup>. In that they are called Elders ; a Term usually applyed to the most Grave and Spiritual of the Church, in the old and new Testament. 2<sup>dly</sup>. In that they are *Rev. 7, 11.* distinguished from the Angels, who are there said all to stand round about the Throne, and about the Elders, who sat in their Seats, and yet sometimes *Rev. 4, 10. fell down before him that sat on the Throne, and worshipped him, casting their Crowns at his Feet* ; which shews their Subjection as Creatures. 3<sup>dly</sup>. In that they had been saved and redeemed by Christ from the Earth, which clearly appears by their *Epinikia*, or Songs of Victory, *Rev. 5, 9.* in which they make this Confession to the Lamb : *Thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, &c. And hast made us to our God, Kings and Priests, and we shall reign on the Earth* ; Their kingly Office was express'd by their Crowns, which were given as Rewards of Victory, *Rev. 2, 10.* Their priestly, by offering up Odours to God, *Rev. 5, 8.* Their Redemption thro' Christ's Blood by their white Rayment, according to that of *Rev. 7, 14.* where one of those Elders discoursing with *John*, of those arrayed in white Robes affirms : *These are they, that came out of great Tribulation, who have washed their Robes, and made them white in the Blood of the Lamb* : And this white Rayment Christ exhorts us to buy of him, *Rev. 3, 18.* which *Rev. 19, 8.*

is called : *The Righteousness of the Saints*. And it is very probable, the Angel that interpreted to *John* many of the Mysteries he saw in his Revelations, was one of the ancient Prophets, which appears by *Rev.* 19, 20. and 22, 9. where the Angel forbids *John* to worship him, annexing this Reason : *For I am thy Fellow-Servant, and of thy Brethren the Prophets, and of them that keep the Sayings of this Book* ; by which Expressions he intimates, that he was one of the prophetical Saints, in that he calls himself, *John's Fellow-Servant, Syndulos*, which Term usually expresseth, one united to some Saint or Saints in some particular Work, and in a nearer Relation and Conjugation, than a Saint and an Angel, as *Col.* 4, 7. and in other Places. Secondly. In that he saith, he was of his Brethren the Prophets, which makes it clear, that he was some deceased Saint ; for if he had only said, *and of thy Brethren*, it had been enough, to have shewed, that he was one of the humane Nature, redeemed by the same Blood, and baptized by the same Spirit of Adoption, into the Body of Christ : But his Annexing, that he was of his Brethren, the Prophets, plainly shews, he was one of the Seed of *Abraham*, and of the ancient Prophets, which had given, and did now give Testimony to, and of Jesus, by the Spirit of Prophecy, *Rev.* 19, 10. And this is more confirmed by *Rev.* 21, 17. where the Wall of the *new Jerusalem* was said, to be one hundred and forty four Cubits, *according to the Measure of a Man*, that is, *of the Angel*.

Here the holy Ghost seeming to point to that Angel, which *Rev.* 22, 16. was sent by Christ to shew these Things to *John*, calls him a Man ; for it cannot import, that the Measure of a Man and an Angel, is one and the same, that is, that the Capacity and Dignity of their Natures and Essences is just equal ; for one must exceed, and the other be exceeded in some Things : Otherwise all were Men, or all Angels. *First*. It doth not import  
that

that this Man was an Angel, in Reference to his specific Nature; for why should the *new Jerusalem* be measured according to the Model of an Angel, seeing the Measures of it are proportioned according to 12 Times 12, or the Number of those 144000 Saints, (1 being put for a thousand) which were seen standing upon Mount *Sion*, being those that were sealed of the 12 Tribes; according to which Tribes this City had 12 Gates, and 12 Foundations, bearing the Names of the 12 Apostles. 2<sup>dly</sup>. 'Twas fitter to be measured by the Nature of a Man than an Angel, because Christ took our Nature upon him, and by his Blood redeems his human Brethren, and makes them living Stones of this *new Jerusalem*; it clearly then appears that the *new Jerusalem* was measured by a Man, as to his Species, tho' called an Angel, because of the Nearness, and great Proportion betwixt an Angel and a glorified Man. 3<sup>dly</sup>. Because of the Office of this Person, in that he was sent, to reveal divine Mysteries to the Church. 4<sup>thly</sup>. Because he was one of a large comprehensive Intellect, deep-sighted in Eternity, like some Eagle-eyed Angel, that never knew the Vail of an elemental Body; and why Christ may not still make Use of some highly illuminated Saint of the Church in Heaven, to discover Mysteries to those on Earth, who are fitted by Faith, Mortification and Abstraction from their Senses? I know no Reason, in Regard they being one in Nature with us, & having lived in corrupt Bodies as well as we, are fitter than the abstract Angels, instrumentally to work upon our Spirits, in the Revealing and Opening of spiritual Mysteries.

Now that 'tis possible for us, in this Life to enjoy Communion with Saints departed, that live in Eternity, appears by the former Examples, and that probably we may, if we use the Means in following the Pattern of Christ's Life; is clear. 1<sup>st</sup>. In regard the Heaven wherein they live, is not at such an outward Distance from us,

as most suppose; but is in it's own Principle every where, as I proved by Christ's appearing after his Ascension, for, *the more we die to the sensual Nature, and through Death partake of Christ's Resurrection, the nearer we come to God and Heaven, and so are more capable of Communion with the Spirits of just Men, made Perfect.* 2dly. In that the Communion of Saints is an Article of the Creed, that is, the Communion of the Saints in Heaven, with those on Earth, and reciprocally, as well as of Saints triumphant, with those that are so; and with Saints militant with their Fellow-Soldiers; for we make all but one Body, having one Spirit, which living in every Member, unites all so to the Head, and to one another, that there can be no such Schism and Distance, as to hinder free Communion, either external or internal, or both. 3dly. Because *Paul, Heb. 12, 22. 23. 24.* makes the great Difference betwixt Christians, that are in the pure Gospel-Dispensation, and those *Israelites* under the mere legal Administration; to consist in this, that the latter were but at Mount Sinai, under the terrible Administration of a strict outward Law; but the former were *come to Mount Zion, unto the City of the living God, the Heavenly Jerusalem, and to an innumerable Company of Angels; to the general Assembly and Church of the first born, which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the new Covenant, &c.* We see here, that *Paul* makes it the Character of spiritual Christians Attainment, to be arrived at Mount Zion, the Place of the Blessed, to be come to an innumerable Company of Angels, and to the general Assembly of the first born, written in Heaven. And is not this a State of Communion with Angels, and with the Saints glorified, and Spirits of the Just? Let us take Heed then of denying this great and blessed Truth, which is so clearly held forth in the Scripture; and rather reflect upon our selves, and examine, whether

ther in the outward Letter of the Gospel, we are not yet under the Law; and whether Christians now, are not far short of the State of Saints in *Paul's* Time? And it is to be doubted, that, *if the Eyes of many, that think themselves in the Noon-Tide of the Gospel, were but opened, they would see, that they had not yet passed Mount Sinai, and would begin to quake and to tremble, as beholding Fire and Darkneſs yet, betwixt God and them.* And I truly fear, that many take the Thunder, Lightning, Hail and other terrible Judgments, at first poured down upon the rebellious Egyptians, (or gross natural Corruptions) to be the Giving of the Law at Mount *Sinai*, and so in their spiritual Progress (of which the outward was a Type) think themselves near *Canaan*, whereas they are yet but in their *Sinai*, betwixt that and *Egypt*; not seeing the Cherubims Sword, which stands betwixt them and the Garden of *Eden*; as to my own Experience, after I had had great Changes, and real Works of Conversion upon me, and thought my self past Mount *Sinai*: Yet my Eyes being opened a-new, I saw I was but between *Egypt* and Mount *Sinai*, and came to behold the Law given, in a great Deal of Majesty and Severity; seeing betwixt me and Mount *Sion*, the smoaking Mount of *Sinai*, covered with Fire and Darkneſs; and that my Flesh was to be thrust thro' and slain, by the Cherubims Sword, before I could pass thro' the Region of Fire, towards the heavenly Paradise; and all this was after great Enjoyments of free Grace, and many Tasts of the great Love of God to, and in my Soul, which were sent as sweet Allurements, to draw me further out of my self. But blessed be our great Mediator, who hath walked with me in the Furnace of God's Wrath, and by his Blood hath satisfied Justice, quenched the Flames of Wrath, washed my Soul, and thro' Death, brought me nearer the Fountain of Life. But to conclude this Head, let us consider, that our Coming to Mount *Sion*, and enjoying Communion  
with

with the Spirits of the Just in this Life, and the Angels, is a great Privilege, purchased for the Saints by the Blood of the Lamb : *Having therefore, Brethren ! Boldness to enter into the Holiest by the Blood of Jesus, by a new and living Way, which he hath consecrated for us thro' the Vail, that is to say, his Flesh ; and having a High-Priest over the House of God, let us draw near with a true Heart, in full Assurance of Faith, Heb. 10. 19. 20. 21. 22.*

My tenth Observation I shall make, is : *That Communion with God and Angels by Way of Vision, is a great and mighty Dispensation :* Hence *Jacob* Gen. 28, 16. 17. after he had seen the Angels ascending and descending, and the Lord from above them speaking to him ; breaks forth into these Expressions : *Surely the Lord is in this Place, but I knew it not ;* as intimating some more particular Relation to, and extraordinary Presence of God in such Places, where he opens the invisible World, and shews manifest Visions to his Saints, in Union with elemental Bodies. Hence *Moses* was commanded to put his Shoes off his Feet, whilst the flaming Vision continued, because of the Relation of God's extraordinary Presence to that Place, at that Time, which was therefore called *holy Ground*, tho' it was a Figure of a deeper moral Mystery. And this *Jacob* more confirms by his Ekphrasis, Ver. 17. *How dreadful is this Place ? This is no other but the House of God, and the Gate of Heaven.* and Gen. 32, 30. the Vision of God in a human Form, is called the Seeing of him *Face to Face*, which intimates the Greatness and Honourableness of such Visions ; the Apostle expressing the very beatifical Sight by the same Terms, 1 Cor. 13, 12. and *Jacob* thought it a great Privilege, to have enjoyed such a Vision, and yet to live, Gen. 32, 30. For *Isaiab*, that high Evangelical Prophet, Chap. 6. after he had beheld the Vision of the Lord upon his Throne with his Attendants, the Seraphims, cries out, Ver. 5. that he was undone, because he had seen with

with his Eyes, *the King, the Lord of Hosts* ; which shews the Weight and Glory of such Visions, striking those that saw them, into Admiration of God's Majesty, and their own Vileness : This *Daniel* ( that eminent Saint ) *Chap. 10, 8.* confirms, who by the bright Appearance of the majestick Angel confesseth, that he retained *no Strength*, and that his *Comeliness was turned into Corruption*, and God himself who knows best, what Things are great and excellent, what not, makes it a peculiar Token of his extraordinary Love to, and high Value of *Moses*, to shew him *Ver. 8. the Similitude of the Lord*, which shews 'tis an high Enjoyment, to see God by Way of Similitude, that is, in that glorious spiritual Likeness and Similitude, which he himself vouchsafes to appear in, as he did to *Moses, Isaiab, Ezekiel, Micajah, Daniel*, and last of all to divine *Jobn*, who saw him in Heaven, sitting on a Throne in a humane Form ; and when he beheld this, he was in the Spirit, and wrapt up into or near Heaven, *Rev. 4, 1.* according to that Voice : *Come up hither.* If Things then even in Heaven, where God manifests himself most perfectly, are seen under figured determin'd Appearances, as *Jobn* saw the Elders and Angels about the Throne ; I say, if so, as really it is ; this shews, that ordinary Intellection ( such as we commonly enjoy in the Body ) by imperfect Species of Things, is far below this Sight, which beholds Things so clearly in God's own Light, even as the Thinking of a Thing is below the real Sight of it ; and the Meditating of Heaven far short of *Paul's* Vision of it in that Rapture, in which he *heard and saw Things unutterable* ; and the Representing Christ in Thoughts exceeding mean, in Comparison of *Stephen's* real Sight of him in Glory ; and the Life of Faith, much inferior to that of perfect Sight : And altho' pure Intellection being absolutely spiritual, is more noble than the Sight of the outward Eye : Yet, one cannot reasonably argue from thence, that

that ordinary Intellection, which is much corrupted, and hugely short of pure; must therefore be more excellent and satisfactory, than the Enjoyment of heavenly Visions; for most Visions, as I know by Experience, are seen by the internal, not by the external corporeal Eye; and so are not material, but spiritual Objects. And tho' Visions did all appear to the external Eye, yet, were not their Enjoyments more base; yea, they would be more excellent, all Things well consider'd, than that of ordinary Intellection; which being but the Knowledge of Things by those Species, which once came from the Senses, is but a dark imperfect Way to converse in; whereas, the Sight of glorious extraordinary Objects thro' the Eye, by their visible Presence, gives more Assurance, Satisfaction and Delight, entering deeper into the Soul by strong Impression, than Thoughts without such Objects; and who (for Illustration) would not prefer a Sight of the Circulation of the Blood in Man's Body, which might discover to the Eye, the Situation of all the Arteries and Veins, with the secret Passages of the Blood from one to another, and so back to the Heart: I say, who would not prefer such an experimental Sight, to the representing of it only by Thoughts to ones self? Seeing that in the *first*, there is a Joyning of the Eye and the Understanding together, which is not in this *last*; which is much to be taken Notice of, in our Comparisons of common Intellection, (which in it's Kind is very imperfect) with the Sight of the Eye, which in it's own Kind, is much more perfect, lest we should disjoyn Things that go together; for in corporeal Visions, besides the Presence of the Object, and all Advantages that flow from it, there is all that may be called Intellection, joyned with Sensation, which clearly proves, that Enjoyment of Communion with God and Angels by Vision, tho it were to the outward Eye only, were more excellent, and to be preferr'd before Communion by Thoughts



Thoughts only ; because in this last, besides Intellection and Reflections of the Understanding, there is the Addition of a visible extraordinary Presence of God and Angels, in a Way more like the Enjoyments in Heaven, than ordinary Communion is ; for in such Enjoyment, the Eye (suppose that of the Body) sees a glorious Object, more beautiful than the Sun, the Understanding of the Soul presently apprehends this, an Effect of God's extraordinary Presence, and knows it an extraordinary Discovery of his particular Favour, which, it may be, is presently discovered by an angelical Voice speaking to the Soul. O how is the Soul then ravished ! How is it transported with this open Discovery of God ? How is it filled with holy Amazement, to see God and his Angels, in such an immediate visible Way of Discovery so near ! How is it struck into profound Reverence ! How low at this Time do all earthly Enjoyments seem ! How mean the greatest Monarch ! How much more ravishing Satisfaction doth it now enjoy, by such a manifest Appearance of God and his Angels, or thro' his Angels, than it ordinarily enjoys by intellectual Reflections, which are many Times eclipsed and disordered by Imaginations, raised from the Sense of outward Objects ! What a Difference doth it find betwixt Thinking of God and his Angels, and such Appearances of them, as present by Voice and Vision, thro' which the Soul finds wonderful Vertue, Power, and Life conveyed into it self ! But as I shewed before, most Visions of the Prophets and primitive Christians, (as I believe) all those of the Opening of the internal Heavens, the Similitude of God on his Throne, of Christ glorify'd, of the Seraphims, Cherubims and other Angels, when they appeared in Sun-like Brightness, and most, if not all that we now enjoy, are seen by the Eye of the Soul, and intellectual Power of Sight, without the Help of corporeal Organs, and so more in that Way, by which Angels

and Saints behold Things in Heaven, than Communion by meer Thoughts is, which shews the Excellency of the former Way over the latter, because that which is more agreeable and like to that, which is more excellent, is it self, so far as it is agreeable, more excellent also; and questionless this open Sight and Enjoyment is more like that of Heaven, than common Intellection by Thoughts; for certainly in this Way of internal Sight, *John* saw all his Visions, especially those in Heaven; for he was wrapt into the Spirit, as a Preparation for this Enjoyment. And certainly, *the Understanding by Image and Conception, without internal Sight, as we ordinarily do, is a great and sad Effect of the Fall, and shews the Prevalency of Imagination over the Intellect*; for, in thinking we behold not the Essence of any Thing, but only the Image or Species of it, whereas *true, perfect Knowledge is the Intuition of the Being, or Essence it self, and the more we come to Perfection, in the Restoration of our primitive Faculties in their Use, the more we shall enjoy the real Sight and Intuition of Things; even as the outward Eye sees it's Object, though more nobly*. Whence the Enjoyment in Heaven, which the Souls of Saints partake of, as soon as they are out of the Body, is called: *The Seeing of God, Face to Face*; and this is without Images, or such Species, which in ordinary Intellection we use; for there the Light of the Son of God supplies their Place, who is the only Light of the *new Jerusalem*, by which our spiritual Eyes shall be joyned with all spiritual Objects. And *David* affirms, that when a Man dies, all his Thoughts perish; and I cannot understand, what more perfect satisfactory Way of Knowledge we can desire or imagine, than for the Soul to see by Intuition, the Essences of all Things, as we do the Superficies of Things by the outward Eye, and to understand in that simple Vision, the Causes, Effects, Agreements and Distinctions of all Things: Therefore, it is not a Sign

Sign of the Baseness, but of the Nobleness of Enjoyment, for the Soul in this Life, to see in that Way spiritually, as the outward Eye doth materially ; for such was the Manner of *John's* Seeing all those glorious Objects in Heaven opened, even when he was in the Spirit, and so in Abstraction from bodily Impediments, and such will our Sight be in perfect Bliss ; or else we must be in that sad Condition blind Men are in, that want the sweet and comfortable Enjoyment of Light, seeing no real Object ; only entertaining themselves with the Thoughts and Conceptions of Things. But now to proceed a little further in the prosecuting this Head, we will particularly shew the Weightiness of Visions of Angels, which appears, in that God lives and acts in them, in such an immediate Presence, that sometimes they speak in the Name of God as Ambassadors, who represent their Prince : Hence Gen. 22, 11. 12. the Angel of the Lord called to *Abraham* out of Heaven, and said : *Now I know thou fearest God, seeing thou hast not withheld thy Son, thy only Son from me.* Now *Abraham* had no Intention, to offer up his Son to an Angel ; therefore, the the Angel must speak in the Name or stead of God. So Gen. 31, 11. Now, this shews how presentially God lives, and acts in them ; which is also clearly shewn in *Exod.* 23, 20. 21. where God declaring how he had sent his Angel before the *Israelites*, commands to *beware of him*, and not provoke him, but obey his Voice, adding this as one Reason : *For my Name is in him.* Now, by Name in Scripture, is many Times meant the Nature, Power and Image of God, as *Deut.* 28, 58. *Prov.* 18, 10. *Acts* 3, 16. *Rev.* 3, 12. Therefore it was a strong Argument, that God used to persuade them, to obey that Angel that went before them in a visible Glory ; to tell them that his own Nature, Power and Image dwelt in him, and so, that he himself thro' that Angel was present, in an extraordinary Way amongst them ; and that

'tis an high Priviledge, and Effect of a glorious Union, appears by that of Christ, *Rev. 3, 12.* where he promisseth, as one of the HIGHEST REWARDS, to those that overcome, that he will write on them, *the Name of his God*; which is no other than his Nature, which we shall perfectly be united to, in the State of Perfection. Moreover, the Name Angel is so honourable, that sometimes the Lord is called an Angel without Addition, tho' not an Angel of the Lord. Thus *Hosea 12, 4.* it is said of *Jacob*, he had *Power over the Angel*, who *Verse 5.* is there stiled: *The Lord God of Hosts.* So the Angels have sometimes been called God, our Lord, as *Judg. 13, 22.* where *Manoah* saith: *We shall surely die, because we have seen God*; whereas in the Verse before it is recorded, that *Manoah* knew it was an Angel of the Lord; and that Angel, which God promised should lead the *Israelites* in the Wilderness, is sometimes called, *the Lord, Exod. 13, 21.* and *the Angel of God, Exod. 14, 19.* promiscuously, which shews the eminent Presence of God in them, and what Regard we should have of such angelical Appearances, when God sends them; seeing at such Times his flaming Chariots, in whom he rides, do so visibly converse with us. But to conclude; tho' this Communion with Angels is a weighty Enjoyment, and a great and blessed Priviledge for those, who live in mortal Tabernacles; yet, we are not to worship them, but to look upon them as our Fellow-Creatures, who owe Worship to our *Messiah*, and their Captain, *Heb. 1, 6.* *Let all the Angels of God worship him*; altho' for our Good, he once became *a little lower than the Angels, Heb. 2, 9.* by assuming Flesh and Blood for the Suffering of Death; even as we are yet far below them in Glory and Happiness, by Reason of our sensitive Nature, which are Vails, hindering our Sight of the holiest Place, where *Jehovah* dwells between the Cherubims. It is therefore an Honour to those, who enjoy their Society, which

*Daniel*

*Daniel* well understood, when he gave such civil Respect to the Angel, as we are wont to afford Persons of Honour, and great Quality, by giving them their Titles, *Dan.* 10, 16. *O my Lord !* and *ver.* 17. *How can the Servant of this my Lord, talk with this my Lord ?* But in a Word, tho' the Angels in the Time of our Imperfection, are far above us in Light, Power and Glory ; yet in the Resurrection, *Matth.* 22, 30. we shall be at least (*Isangeloi,*) equal to the Angels, if not above them.

Another Observation flowing from the former shall be this : 1<sup>st</sup>, *that the Enjoyment of Visions, and other extraordinary Gifts, hath been the Effect of God's particular Favour and Goodness, to those that possess them.* 2<sup>dly</sup>, *a real Sign of his dwelling and acting in them, in an eminent Manner.* The first of which appears in that, they who were indued with the greatest Proportion of these, have been the greatest Favourites of God ; such were *Abraham, Enoch, Jacob, Joseph, Moses, Elijah, Elisha, Isaiab, Zachariab, Ezekiel, Noah, Daniel, Job,* together with Christ, the Apostles and primitive Christians ; and that the Possession of these Gifts and Dispensations, were the Effects of his especial Favour to them, is clear, 1<sup>st</sup>. Because amongst the great Favours, God promised to the Christian Church, these are reckoned as very remarkable ones, *Joel* 2, 28. 30. *I will pour out my Spirit upon all Flesh, and your Sons and Daughters shall prophesy ; your young Men shall see Visions. I will shew Wonders in the Heavens, and in the Earth, &c.* 2<sup>dly</sup>. Because the Withdrawment of these Enjoyments, hath been threatned by God, as a great Judgment, *Mich.* 3, 6. 7. and it was a Sign of his Displeasure against *Saul*, that he would answer him neither by Prophecy, Dreams or Urim. 3<sup>dly</sup>. In Regard they afford the Enjoyers of them, many blessed Advantages in Reference to their Spirits, and Good of their Souls, as :

First. They give powerful Administration of God's especial Presence, and so afford an happy Mean to Saints

in the Body to carry themselves, as before so mighty a Presence, *Gen. 17, 1. Exod. 3, 5. And when all the Children of Israel saw, how the Fire came down, and the Glory of the Lord upon the House, they bowed themselves with their Faces to the Ground, upon the Paviment, and worshipped and praised God, saying: For He is good, for his Mercy endureth for ever, 2 Chron. 7, 3.* O! what a sweet Frame of Spirit were they drawn up into, at the Sight of this miraculous Emanation of angelical Glory, which descended, as an extraordinary Testimony to *Solomon's Prayer.*

Secondly. They strike the Beholders of them into a deep Sense of their own Vileness, *Isa. 6, 5. and Daniel, Ch. 10, 8.* when he saw the glorious Vision of him, whose Body was like the Beryll, and Face as the Appearance of Lightning; confesseth, that his *Comeliness was turned into Corruption.*

Thirdly. They powerfully shew the Vileness of the fairest and most enticing earthly Objects; for how un-beautiful would that, which hath been the greatest Allurement in the World, even the Beauty of Women, seem after such a Vision, as that of *Daniel Ch. 10.?* and that of *Paul, Acts 26, 13.* when Christ appeared to him in a Light, brighter than the Sun, which yet is the most glorious Body of this Creation? And what would Honour from Men, and Converse with the greatest Princes, seem to that Converse *Jacob* had with the Lord at *Bethel*; *Moses* in the Mount; *Daniel*, with that mighty Angel, who told him, he was a *Man greatly beloved*; *John*, with Christ in the Isle of *Patmos*?

The fourth Advantage is, that transcendent Delight they afford the Souls of those, that enjoy them; for what Degree of Pleasure did *Paul* want, when he was wrapt into Paradise? What did *Moses* feel in his Soul, when the Lord caused all his Goodness to pass before him? How could *Micajah* choose but be transported, when he *saw the Lord upon his Throne, with all the Host*  
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of Heaven, standing on his right and left Hand? What did Some of the holy Men of God feel, when by the Power of the Spirit, they were sometimes transported in Vision, sometimes wrapt personally up into the Air, and carried as upon the Wings of the Wind, 1 *Kings* 18, 12. 2 *Kings* 2, 16. *Ezek.* 3, 12. *Acts* 8, 39. The Spirit much working upon, and penetrating thro' Souls and Bodies, at such Times, how could they but be filled with delightful Amazement and astonishing Joy, to the eternal Discredit of all earthly Pleasures? Especially, when in such Transportations they had such Visions as *Ezekiel*, Chap. 1, 8. 10. of the Lord in Majesty upon his Throne, and of the wonderful Cherubims Moving in State, with a Sound like the Voice of the Almighty.

The fifth Priviledge the Possessors of these receive by them, is the happy Capacity they are put into, to do much Good for others, and so very much to glorifie God, and to make their own Crowns the greater at the last Day, when all shall be judged according to their Works. How useful were the Prophets to the *Israelites*, by their immediate Messages from God! And the Apostles by the powerful Gifts of the Spirit, when three thousand were converted at one Sermon! How did *Moses* and *Aaron* glorify God, by the Wonders they wrought in *Egypt*! How helpful was *Moses*, to the distressed *Israelites* in the Wilderness, when by him as an Instrument, the red Sea was divided, the Rock flowed with Water in a Time of extream Thirst, the Enemies overthrown thro' the stretching out of his Arms! How helpful was *Elijah* to the Widow of *Zarephath* and her Son, in making an Handful Meal, a Store-House, and and a little Oyl in a Cruse, a lasting Fountain in the Time of Famine! How much good did *Elisha* do by his Gifts! As in discovering the King of *Assyria's* secret Stratagems against *Israel*; in striking his Army blind, and leading them into *Samaria*; in Multiplying

the Widow's Oil, by which she freed her self from Debt, and raising from Death the *Shunamites* Son ; and by healing poysoned Portage ; and in a Time of Famine, by satisfying an hundred of the Sons of the Prophets with 20 Loaves. I might here reckon up that Good, which Multitudes received by the Gifts of Healing, in the primitive Time : But I shall pass to

The sixth Advantage, which is, that great Comfort, and Refreshment some of these Dispensations have afforded eminent Saints, in Time of great Tryal and Sadness, 1 *Kings* 19. when *Elijah* was sad almost to Death, God sent his Angel and refreshed him ; and when *Daniel* was cast into the Lyons Den, the Angel of the Lord shut the Lyons Mouths, and so freed him from Death, and the Fear of it ; and Chap. 10. after he had mourned three Weeks, an Angel with a Countenance like Lightning was sent to him, who gave him Comfort and Refreshment, by discovering that God had heard him, and that he was *greatly beloved* ; and *Acts* 23, 11. when *Paul* was in Danger of his Life, by Reason of the envious *Jews*, the Lord stood by him in the Night, and said : *Be of good Cheer, Paul !* &c. Now, God made Use of this, as a very effectual Way of yielding Comfort in a very dangerous Season ; we see then, that very eminent Saints have needed, & been supplied with these Dispensations. 'Tis not then a Sign of the Weakness of those, who were blessed with this Administration, compared to others that did not enjoy it ; but of God's particular Love to them, in affording them such comfortable Ways of Communion, being yet in the Body, which clearly appears, in that Christ himself needed, and was supplied with these Supports, *Mat.* 4, 11. After his Temptation the Angels came and ministred to him, and *Luke* 22, 43. when he was in his great Tryal, concerning the bitter Cup of his Passion, *there appeared an Angel to him from Heaven, strengthening him, which clearly evincerth*  
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the Greatness and Powerfulness of this Way of Support, by the visible Ministration of Angels ; the heavenly Wisdom at that Time, applying the most eminent Way of Comfort and Support, to the most eminent Time of Suffering and Tryal.

The seventh and last Advantage is the very great Obligation, which by these Dispensations is laid upon those, that are blessed with them, to return extraordinary Love to God, and to live more to him ; and as they do much oblige to this, so they very much conduce to beget it, in those that enjoy them ; for the very great Comfort and spiritual Delight, which they bring to their Possessors, draw their Hearts by a holy Violence, to strong Returns of Love to the Fountain of them ; and we find, that nothing works so much upon noble Spirits, ( such as Most of those were, that were most favoured with these Enjoyments ) to beget Love, as the Preventing of them in great and eminent Discoveries of Love, and in affording particular ( not common ) Favours, which cannot but so win upon the Souls of Such, as that they must be forced to cry out with the Spouse in the *Canticles* : We are *sick of Love*. And this I know in some Measure by real Experience, having found the great Growth of my Soul in the Love of God, and answerable Obedience, since he bestowed some of these Enjoyments upon me.

And that the Possession of these Gifts, hath been an Effect of God's Living and Acting in those that enjoyed them, in a very eminent Manner, ( which was the second Branch of this last Observation ) is clear enough, because they are immediate Effects of the extraordinary Effusion of the Spirit, upon those that enjoy them, as *Joel* 2, 28. where *Prophecy, Visions, heavenly Dreams*, are enumerated amongst the Effects of the eminent Pouring out of the Holy Ghost upon the Church, even as all other extraordinary Gifts, *1 Cor.* 12, 8. 9. 10. are shew-

ed to be the particular Rivulers of one Fountain even the Spirit, in Reference to the eminent Dwelling and Acting of it, in and thro' the Saints; whence it evidently appears, that God by his Spirit lives in the Possessors of these Enjoyments, in an especial and extraordinary Manner.

My twelvth Observation which flows from the last, and is parallel with the second, is : *That as the Cessation of Prophecy, and other extraordinary Enjoyments after Malachi, till Christ's first Coming, was a Token of God's Withdrawing his wonted Favour from the Jewish Church, and of leaving them more to themselves; so the Cessation of extraordinary Gifts, and Operations of the Spirit in the christian Church, was a real Sign of GOD's withdrawing the eminent Kindness, and Favour it enjoyed in the primitive Time, and a real Demonstration of leaving it more to it self; by which the Wonders of Babel came to manifested, and an Occasion ministred of Christ's second Coming in Spirit to reform the Church, and triumph over the Mystery of Iniquity: For first. If the bestowing and conferring these extraordinary Gifts, were Tokens of God's very great Favour to, and eminent Presence amongst those that enjoyed them; then on the Contrary, the Withdrawment of them, and denying the Collation of them, must be a Sign of the Lessening of his Favour to, and Withdrawment of his eminent Presence from those, that do not enjoy them; but the first I proved in the last Chapter, and that even in Relation to the christian Church; therefore the last also must needs be true, especially considering what I have proved in my Second Observation. Secondly. The Withdrawment of that from the Church, which preserved pure Truth and Unity, and so hindred and kept out the anti-christian Man of Sin, and Mystery of Iniquity, was an Effect of God's withdrawing his former Favour from the Church, and a Sign of more leaving it to it self; but the taking away*  
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of the Spirit in Reference to it's infallible extraordinary Gifts, was the Withdrawing of that, which made the Church happy with the Blessings mentioned; therefore the Withdrawing of the Spirit in it's extraordinary Effects, was an Effect, and Sign of that before expressed. Now the Truth of the Proposition will appear, by proving the Truth of the particular Things contained in it. and *1<sup>st</sup>*, that the Spirit by it's infallible Gifts preserved Truth and Unity, I do not see how any can ingeniously deny, because the same Spirit that revealed Truth, and brought forth Unity. with the same Unction preserved both Truth and Unity: And *2<sup>dly</sup>*, that by this Unction which preserved Truth, and so Unity, the anti-christian Mystery of Error was hindred from breaking in upon the Church, is clear. because whilst this unerring Unction continued, it was ready upon all Occasions, with it's infallible Determinations, and evident Convictions to oppose and crush breeding Error, which questionless it did on all Occasions offered, and this is confirmed by *2 Thes. 2, 7.* where *Paul* speaking of the Working of the Mystery of Iniquity, saith: *He that letteth, will let, till he be taken out of the Way:* Now who can be properly meant by this Person here, but the Spirit in it's infallible Gifts? With which he obstructed the Inundation of this Man of Sin and Error, but this continued but for a Time, even till *v. 7.* it was taken out of the Way, upon which quickly followed, *v. 8.* the Revealing and Appearing of the great Mystery of Iniquity; so that the Withdrawment of this Spirit made Way for the sudden and vigorous Coming forth of this Mystery of Error, as the removing a Flood-gate gives Passage to the swift Flowing in of a pressing Water. Thirdly. That this was a Sign of the Withdrawment of God's former Favour, and of leaving the Church more to it self, appears *1<sup>st</sup>*, by the great Blessing the Church enjoyed, by the Continuance of the Spirit in it's infallible extraordinary Gifts.

*2<sup>dly</sup>*

2dly, by the sad Inconveniences and Miseries it experienced through the Withdrawment of it, as 1st. The starting up of humane Reason in the Church, instead of the Spirit's infallible Unction. 2d. The Arising of many Opinions and Controversies, for Want of the infallible Opener of Scripture. 3d. From this pure Love and Unity began apace to decay. 4th. The creeping in of Pride and Ambition into the Governors of the Church, whence came the fierce Contests betwixt Bishops for Power and Pre-eminence. 5th. The growing and Springing up of Idolatry, Superstition, outward Worship instead of the pure Worship of God, in Spirit and Truth. 6th. The sad Darkning of the Scriptures, and Obscuring of the spiritual Truths of the Gospel. 7th. The Hatred and Persecution one of another, for Difference in Judgment. In a Word, by the Cessation of the pure Unction of the Holy Ghost the christian World relapsed into such horrible Corruption, that the outward visible Church became a great *Harlot* committing all Manner of spiritual Abominations, *Rev. 17.* which clearly proves the Truth of the third and last Particular in that Proposition. But 3dly, If the Cessation of these Enjoyments be not an Effect of God's withdrawing his former eminent Favour, and a Sign of leaving the Church more to it self, and so of it's Eclipse in Gospel-glory; then our present Churches reformed according to the Letter of the Scripture, may be said to be under the glorious Gospel-Administration; but that cannot be said in Truth and Verity: For if our Churches, as to their present Constitution and Enjoyments, be in the pure Gospel-Administration, then the Administration of the Gospel, is not more glorious than the Administration of God under the Law; but that's against the Testimony of Truth. 2 Cor. 3. Now the Consequence of this will clearly appear, by paralleling the Administrations of God, under the Law, with the Administrations of our Churches,

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by which I shall clearly shew, they are not under the pure Gospel-Dispensation, but yet under the Cloud of God's Withdrawment, in Comparison not only to the primitive Times, but even to the Churches Priviledges under the Law.

In my Parallel then, I shall begin with those we call *Ordinances*. *First*. Then we have *Baptism*, as a Seal of the Covenant of Grace, giving us Initiation into Membership with the visible Church, and typing forth the Washing of the Heart and Conscience, from the Filthiness of Sin ; they under the Law had Circumcision as a Seal, likewise of the Covenant, a Sign of Initiation into Church-Membership, which was a more lasting Figure, and costing them Blood and Pains, seemed more powerfully to type forth the Mystery of internal Circumcision, and the Cutting off of the fleshly Corruption from their Hearts, even to the Shedding of Blood, that is, to the Death of the fleshly Man. *Secondly*. We have the *Sacrament of the Lord's Supper*, or the Breaking of Bread and Receiving of Wine, to type forth the Mystery of the Body and Blood of Christ, and to seal the Effects of them. They had the *Passover* or Service of the paschal Lamb, the Innocency of which Creature, the Killing of it, the Sprinkling of it's Blood, and the Eating of it with bitter Herbs, did most evidently and powerfully figure out the Innocency and bitter Death of Christ, with the Sprinkling and Applying of his Blood as a Mean of Reconciliation and Prevention of God's Wrath, and also the Mystery of Feeding upon his Body, as the heavenly Manna. Besides this, the Calling to Mind God's destroying all the first born of *Egypt* at Midnight, with his gracious Passing by them, could not but be a great Help, to the effectual Celebrating of this Passover. *Thirdly*. We keep one Day in seven, as a Day of solemn Worship, they kept their Sabbath more strict than we ; we have Preaching and Reading of Scriptures on that Day, they had

had the Reading of Scriptures, and Lectures upon them, with Exhortations, not always confining to one Speaker only, but giving Liberty to any that had the Gift of speaking to Edification, which appears by that of *Acts* 13, 15. where after the Reading of the Law and the Prophets, the Rulers of the Synagogue sent to *Paul* and *Barnabas*, saying : *Ye Men and Brethren ! If ye have any Word of Exhortation to the People, say on*, which gave *Paul*, *Ver.* 16. an Occasion of Preaching there ; and this Exercising one after Another, was the Practice of the primitive Times, *1 Cor.* 14, 31. *Ye may all prophesy, one by one, that all may learn, and all may be comforted.* And certainly, the Cessation of this amongst our Churches, with the Want of pure Gifts to perform it, the Minister engrossing all to himself, is an evident Sign of the Corruption of our Churches ; besides, the *Jews* had many other great Feasts, solemn Sacrifices and Services, and lively Celebrations of God's Mercies, with an evident setting forth the Joys of Heaven, with musical Instruments and skilful Singers, amongst whom there were Some in *David's* Time set a part to prophesy with *Harps*, *Psalteries*, and *Cymbals*, *1 Chron.* 25, 1. which questionless were useful to those, that were spiritual in raising them, to the lively Contemplations of the Harmony of Heaven, and Joys of the Blessed in singing and loving, and might be more effectual, than the Preaching of Many in our Days ; for we read, that *David* by his Harp freed *Saul*, from the extraordinary Possession of an evil Spirit, and that by the Hearing of Musick, the Spirit of Prophecy came upon *Elisha*, *2 Kings* 3, 15. which Effect we do not hear of, from the Preaching or Praying of our DIVINES, tho' in the primitive christian Church, such powerful Out-goings of the Spirit were ordinary. But *fourthly*. We have the History of the Gospel, in which Christ's Life, Death, Resurrection and Ascension are declared, and the Mysteries of Justification, Regeneration and Union,

Union, with God and Christ more particularly discoursed of, and clearly held out then before Christ's Coming in the Flesh, and on this Account, in reference to the Scriptures of the new Testament, we are priviledged before them: But we must know, this is but a Difference in an outward Priviledge, and that secundum Gradus only, not in the very Substance of it we enjoying only a more clear Discovery of some Gospel-Truths than they: For we must know, that by the Sacrifices and Services of the ceremonial Law, the noble Mystery of Redemption, was figured forth to those that understood them; yea the whole Work of Regeneration, and the Mystery of Entering into the most holy Place, by the Blood of *Christ*, as appears in the Epistle to the *Hebrews*; and were not the Truths of Christ's Life and Death, of his Suffering for our Sins, of Justification by his Blood, of the Righteousness of God, of the new Covenant, of the spiritual Marriage and Union betwixt the Lord and the Church, of Christ's glorious Reign in the Saints, his Members; in a Word, of the Resurrection and Judgment, clearly held forth in the Writings of the Prophets? And we must know, that the Glory of the Gospel doth not consist in the Expression of an outward Letter, but in the Administration of the Spirit, 2 *Cor.* 3, 6. in and upon the Saints, in it's mighty Unction and Powerful Operation according to that promise: *I will pour out my Spirit upon all Flesh*, Joel 2. 28. Besides, if we do but consider how the great Gospel Truths expressed more largely in the new, than the Old Testament, are darkned by the Spirit of Error and Apostasie, working in Mens Reason, instead of the Unction of the infallible Spirit; as for Instance: The Doctrine of Election, the Mediation of Christ, of Justification and Union with God; which for Want of the Holy Ghost, clearly to expound his own Dictates, are made the Ground of many bitter Controversies and long Disputes, thro' which, the Spirit of

Love

Love and Union is much lost : I say, if we consider this, our Churches have not much Reason to boast of the Letter of the Gospel, as it is handed amongst them, in Preferring it before the Administration of the Law and the Prophets, to the *Jewish Church*.

But now I shall proceed, in shewing what Priviledges the *Jewish Church* enjoyed under the Law, which our Churches have not, as :

1<sup>st</sup>. Infallible Prophets, who by propheticall Messages and Revelations, were wonderful useful to the Church ; whence *Moses* wisheth, that *all the Lord's People were Prophets* ; ( O that they who sit in his Seat, were of his Spirit ! ) and of these, there were whole Shools, or Colledges, to whom God revealed his infallible Will ; and amongst whom the Spirit sometimes moved so powerful, that it fell upon those that heard them, as upon *Saul*, &c. Now our Churches have not these blessed Additions of infallible Prophets, or of the Gift of immediate Prophecy.

2<sup>d</sup>. Under the Law they had infallible Answers from the Mercy-Seat, by Urim and Thummim, and from Prophets ; they were wont to resort to these for Directions in Things of Difficulty and Concernment ; as about making War or Peace, &c. Now, what a Priviledge the *Jewish Church* enjoyed, by these standing infallible Oracles, cannot but be evident to all that know, what a Happiness 'tis, to have a standing infallible way of discovering Gods Mind in a Church, to which, there may be Addresses in all Matters of Difficulty and Doubt : But these Priviledges our Churches have not ; therefore on this Account, the *Jewish Church* was before them.

3<sup>d</sup>. Under the Law they enjoyed Visions, which were both publick and private ; publick, such were the Cloud, that was wont to cover the Tabernacle, and that Glory of the Lord, which was wont to appear in the Tabernacle, and that Glory of the Lord, which was wont to appear



pear in the Temple : private, such were Visions of Representation, as those of *Zach. 4.* of the Candlestick of Gold, of the two Olive - Trees, representing spiritual Mysteries ; also Visions of Angels, as of *Gabriel*, the *Seraphims*, *Cberubims* and of the Similitude of God in Glory, as he appeared to the seventy Elders of *Israel* upon the Mount, and to some of the Prophets. Now, what great Priviledges these were, I shewed before ; but our Churches are not furnished with these Enjoyments ; therefore on this Score, they under the Law excelled us.

4th. In the Time of the Law they had the Addition of Miracles, even when the *Jewish Church* was settled and established, which were many Times of great Concernment and Use, both to private Persons and to the publick, as that of *Elijah* before *Baals* Priests, *1 Kings 18.* by which the *Israelites* were turned from Idolatry : Now these are not in our Churches, hence in this also, they had the Advantage of us.

But if it be here said : *Our Churches now have more secret Communion with God, by the inward Workings of his Spirit, than they under the Law* : I answer, that cannot be made appear, seeing that Many of them had those great Enjoyments of Rapture, Prophecy, Visions of God and Angels, with heavenly Dreams ; all which were the Effects of the Spirit's Resting upon, and Working in them in an eminent Manner, and which served to encrease, and heighten inward Communion, by inflaming the Soul with Love to God, and taking them off from Regarding any worldly Things. Now our Churches have not those Effects of the Spirit's Operation amongst them, and besides, the Effects of the Apostacy are so prevalent yet, that *we make the blessed Advantages we might have by the Letter of the Gospel, useles, by darkning and limiting those Scriptures, which press the perfect Death and Conformity to Christ's Life, as Means of attaining the high and pure Gospel-Enjoyments of Revelation, Prophecy, living in Mount Zion, and of continual Commu-*

nion with God, Christ, Angels and Spirits of the Just, with that perfect Love, which is to conform us on Earth to God's Will, as it is done in Heaven : By which we might far excel those under the Law. But these Attainments are look'd upon by our Divines, as impossible in this Life, to be look'd for, or expected by any ; altho' Some of them were enjoyed under the Law, or old Testament, and all of them by the blessed primitive Christians, in a more eminent Manner than before : And further more, if we do but consider the Generality of Christians, we shall find far the greater Part loose in their Conversation, and not able to give an Account of their Faith, in Words or Works ; and of the Rest, how many are but merely civil and moral, honest in Appearance, not understanding the Mystery of Conversion ! So that the Number of those that profess Religion, Holiness and christian Zeal, is very inconsiderable, to those that do not, and yet of these, how many are Hypocrites ! How many make Religion a Disguise to their carnal Interests and Designs ! How many deceive both themselves and others, in Resting upon the Performance of Duties, without an effectual Change in their Hearts, by the Working of the new Birth ! How few then are those, that are really changed by some Work of Regeneration, and sincerely love God, and in some Measure keep his Commandments ! And yet of those, how many stick in the first Work of Conversion, setting Limits to themselves and Others, by which they are hindred from a daily Progress towards the Mark of Perfection ! If then we parallel those, that are in some Work of Regeneration among us, and the true Saints, among them in the Jewish Church : I know no Reason we have to boast of exceeding them in Communion with God, and Keeping his Commandments, seeing the Holy amongst them, have these Testimonies in Scripture : *That they clave to the Lord, and departed not from Following of him, were after God's own Heart ; that they were perfect and upright, fear-*

ing God, and such as walked in all his Commandments, blameless, Luke 1, 6. And are not Many of them left, as excellent Patterns for us to follow in particular Graces, as *Abraham* for Faith; *Enoch* for Walking with God, the Effect of which thro' Faith, was his Translation; *Job* for Patience, *Elijah* for earnest and powerful Prayer, thro' which, he both shut and opened the Clouds; *Moses* for Meekness, Self-denial and Eminency of Converse with God? And doth not the Apostle, after he had produced many Instances *Heb. 11.* of the Faith of the Ancients, affirm? *Ver. 32.* that the Time would fail him to tell of *Gideon, Barak, David, Samuel*, the Prophets and Others, who *Ver. 33.* thro' Faith subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the Mouths of Lyons, *ver 31* quenched the Violence of Fire, out of Weakness were made strong, *ver. 35.* Women received their Dead to Life again. We see, all these were Effects of their Faith. O strong Faith! Now, if the eminent Saints in the Jewish Church, were so far above the most eminent of our present Churches, in the Gifts and Graces of the Spirit; as in Visions, Raptures, Prophecy, Power of Miracles, Faith, Patience, Meekness, strong Prayer, and in Walking with God, *Gen. 5, 24.* it is more than probable, that the Rest which were true Saints, seeing their Examples, and beholding their wonderful Gifts, were some what beyond, at least, equal to weaker Christians amongst us.

But, if it should be yet objected: *That we need not these extraordinary Dispensations, in which, they under the Law seem to excel our Churches, and which the Planters of the Gospel enjoyed; because the Scriptures are now finished, and embraced by all Christians:* Whence there is no Use of such extraordinary Things, which seemed to be given more for the Sake of those that believed not, than for Believers? *Ans.* To this I answer, and 1<sup>st</sup>, to that Part of the Objection, that *the Scriptures are finished*; I know no Scripture that asserts it. If *Rev. 22, 18.* be urged,

where it is written : *If any Man shall add unto these Things, God shall add unto him, the Plagues that are written in this Book* : I answer 1<sup>st</sup>, that it is spoken in Relation to that particular Book, which was a particular Prophecy of the Churches State to the End of Time. And 2<sup>d</sup>, tho' it had been spoken of all the Scripture, yet it excludes not God's infallible Opening and Explaining of it by the Saints, thro' the Revelation of that Spirit, which did first dictate it ; which Expositions if wrote, would be new Scriptures, but forbids the Presumption of Man, to add any Thing to it from his Reason, and corrupt Understanding : For we see a more clear and punctual Inhibition given by *Moses, Deut. 4, 2. Ye shall not add to the Word that I command you, neither shall ye diminish ought from it.* Now this Prohibition sets not Limits to God's Spirit, but to Man's daring Understanding and Invention ; which clearly appears, in that the Books of the holy Prophets and Apostles, have been added since the written Word of those Times : Yea, the Observation of the whole ceremonial Law in the Letter of it, hath been abolished and taken away, which by *Moses* was commanded to be observed : Therefore, these Inhibitions do not bind up the Spirit of God, from infallible Interpretations of what hath been written, or from more clearly opening Mysteries, before but briefly or obscurely touched ; or from vindicating the written Word, from the corrupt Glosses, and Interpretations of others ; by which, the Meaning of the holy Ghost hath been lost, or much obscured. And that the infallible Spirit will again discover it self, in such an extraordinary Way, appears

1<sup>st</sup>. From that of *Mat. 24, 14. and Rev. 14, 6. 7.* In the first of which Places it is said by Christ : *This Gospel of the Kingdom shall be preached in all the World, for a Witness unto all Nations, and then shall the End come.* You see an universal Preaching of the Gospel, must immediately precede the End of the wicked World ; for this was

given as Part of the Answer to the Disciples Question. Ver. 3. *What shall be the Sign of thy Coming, and of the End of the World?* In the last Place *John* saw, as a Thing to come, *an Angel flying in the Midst of Heaven, having the everlasting Gospel, to preach to them that dwell on the Earth, and to every Nation and Kindred, and Tongue, and People.* Here you see, the Gospel was again to be preached, and that to all Nations and Tongues, which will require the new Gift of Tongues, for the full and free Preaching of it; and some highly illuminated Prophet (expressed in the Text by an Angel) come up to the angelical Glory, and furnished as the Angels are, with Powerful and immediate Messages from God, to fit him for this great Employment, which could not be effectual without an infallible Unction, and suitable Power to prove it, by extraordinary Operations of the Spirit: For if any of our common Preachers, or such as they, without extraordinary Commission and Power; should attempt to go into the *Turkey, Tartary, or China*, to preach the Gospel, what Success were they like to have, but Shame, or Death? And what just Prejudices might our Rents and Divisions amongst our selves give them, both against them and their Doctrine? Especially considering the Contention, Bitterness, Envy, Cruelty and Injustice, which are the sad Attendance of Differences in Opinion; and how could they be sure to embrace the Right, without extraordinary infallible Proofs? seeing Christians of several Sects judge, condemn, decry, nay persecute, and anathematise One Another.

2dly. This Truth of infallible extraordinary Dispensers of the Gospel, yet to come, appears by the 2 *Thess.* 2, 8. where the Apostle speaking of the Man of Sin, and that Mystery of Iniquity which should creep into, and overspread the visible Church, and so reign as an Anti-God or Anti-Christ, affirms Ver. 8. that the Lord should *consume him with the Spirit of his Mouth, and destroy him with the Brightness of his Coming*: Here you see

this Man of Sin is to be destroyed, *1st*. By the Spirit of his Mouth, that is, by the Power of the Spirit in it's Outgoings, by the Preaching of the Word. *2dly*. By the Brightness of his Coming, which intimates that Light, Evidence and Clearness of Discovery in his Saints of his own Glory, which shall confound and dazle the Eyes of Opposers. Now if by this Anti-Christ the Papistical Hierarchy be meant, we see how they must be destroyed, even by the *Spirit of Christ's Mouth, and the Brightness of his Coming* : And these must discover themselves by extraordinary Operations of Miracle, Prophecy, infallible Revelation : For nothing less will be able to convince them, being fortified with so much Reason, Subtily and Prejudice against all but themselves, stigmatizing all others by the Names of *Hereticks*. And the *Protestant Churches* generally, by long Peace, Prosperity and Corruption of their Ministers, being relapsed into *worldly Mindedness, Coldness and Deadness of Spirit, Neglect of the Cross of Christ*, and Some into formal *blind Zeal* ; Besides, the many Rents and Divisions amongst them, give the Papists such Occasion of Prejudice against the Reformed, and of more firmly embracing their own Religion ; that it seems impossible without the infallible *Uction*, and extraordinary Power, ever to reform or convince them. But secondly. If this Man of Sin and Wicked one, be more universal than any particular Man, Company of Men, or particular Church, having a Kind of common Nature, and living in many of the Members of all christian Churches, as that Spirit of Error and Apostacy, opposite to the true *Uction* of God's Spirit ; which I believe comes nearer the Truth, because he is called, a *Mystery of Iniquity*, exalting himself above all that is called God, and worshipped ; which intimates the Closeness and Depth of this Man of Sin, or wicked Principle, with it's Exalting of it self in reaching above God and his Spirit, in the Souls of Men, who are the Temple of God. I say, if this Man of Sin, be such

a *spreading universal Nature*, and such a mysterious Subtily, how will it ever be perfectly found out and discovered, without an infallible Light, or destroyed, without the extraordinary Workings of the Holy Ghost ; being that several Sects and Churches upbraid one another, with the Imputation of Apostacy, Anti-Christianeism and Error ? Hence it clearly appears, that such extraordinary Gifts and Dispensations, will again be given to the Church.

3dly. How shall the Church ever attain, to the true and certain Understanding of all those Mysteries, wrapt up in the Tabernacle and ceremonial Law ? The Service of which were Patterns and Figures ( *Heb. 9, 9. 23.* ) of spiritual Things, as of Redemption, Regeneration, &c. of which *Paul* affirms, *Heb. 9, 5.* that he could not speak at that Time particularly. And how shall we certainly understand many of the mysterious Visions of the Prophets, especially those of *Ezekiel* ( in the Beginning ) concerning the Cherubims ; and at the latter End, about the Temple, with the Meaning of all the exact Measures, Figures and Situations of all the Parts ; of the Divisions of the Land by Lot ; with the exact Portions of the 12 Tribes, and the exact Situations of the twelve Gates ; with the Meaning of these mysterious Waters, which he saw flow from the Temple, and that terrestrial Paradise, which was on the Sides of the River ? And how shall we know the true Interpretation of the deep Mysteries, in the Revelations of *John*, and of all other doubtful Things in Scripture ? I say, how shall we attain this, without the Renewal of infallible Revelation, and Interpretation again in the Church ? And that the Church shall know these, and all Secrets of Scripture before the End of the World, appears clearly from the End of God's revealing them, which was for the Use and Instruction of the Church militant in this World, and whilst on Earth ; and not for the Saints in Glory, who then make not Use of that Glass, but see *Face to Face*,

1 Cor. 13, 12. Now if before the End of Time, all Scripture-Mysteries be not clearly opened, God would not have his End in revealing them, nor the Church the true Use of them, or the Benefit intended by them: Hence it clearly appears, that Christ will yet shew himself again thro' his Saints, in the Brightness and Glory of Revelation, and in other eminent Discoveries of the infallible Spirit.

4thly. The Calling of the *Jews*, being a Thing yet to come, proves this, *Rom. 11, 26. And so all Israel shall be saved, as it is written: There shall come out of Sion, the Deliverer, and shall turn away Ungodliness from Jacob.* Here we have a second Coming of Christ expressed; and that to convert and call the *Jews*: And that this is not yet fulfilled, is clear as the Sun, by *ver. 25.* where it is expressed, that this must be, after the Fulness of the *Gentiles* be come in. Now, how the *Jews* should be called without the high, extraordinary and infallible Actings of the Spirit, I cannot conceive; seeing that ordinary Gifts of Christians, are far more unfit in this Time of the Corruption of our Churches, and their inveterated Prejudices, than the extraordinary Gifts of the Spirit were, in the Time of the Churches Purity, which notwithstanding, did not then convince them: It seems then, that this Coming of Christ in the Spirit, to convince and gather in the *Jews*, will be more glorious and powerful than that was, when they received him; of which blessed Time *Peter* speaks, *Acts 3, 19. 20. 21.* where it is noted as an eminently happy Season, being called: *The Time of Refreshing from the Presence of the Lord; and the Time of the Restoration of all Things, of which* (as *Peter* there affirms) *God hath spoken by the Mouth of his Prophets, since the World began;* which I could easily prove, by running thro' all the Prophets, who wrote general Instructions to the Church; but because Others have exactly performed this, in collecting the Promises; I shall content my self, with the Annexing



of one Proof only, which *Daniel* affords in Chap. 7, 26. 27. *But the Judgment shall sit, and they shall take away his Dominion, to consume and destroy it unto the End; and the Kingdom and Dominion, and the Greatness of the Kingdom under the whole Heaven, shall be given to the People of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him.*

Now I shall answer the other Part of the Objection: *That we need not extraordinary Dispensations now, which were for the first Planting of the Gospel, and for the Conviction of Unbelievers, more than for the Use of Believers.* In my Answer to this, I shall shew, what Gifts were more for the Use of Believers, what more for Others, and so examine, whether our Churches need such or not. 1<sup>st</sup>. then, as to the Gift of Prophecy, that was chiefly for the Comfort of Believers, 1 Cor. 14, 3. which *Paul* makes a blessed and happy Enjoyment; therefore commands the *Corinthians* to desire spiritual Gifts; *but rather that they might Prophecy*, ver. 1. And doth not this command oblige still? And would not such immediate Prophecy, as is here spoken of, be of blessed Use amongst us, to convert Sinners, to convince those in Error, and extremely to comfort all Sorts of Christians, by the Power and Evidence of it? And is it not for Want of this Gift of the Spirit, that the Preaching of most is so dead and ineffectual, and of Some so erroneous, by mistaking the true Sense of Scriptures? 2<sup>dly</sup>. As to Visions they were for the Use of the Church; some being of more publick Concernment, as *Daniel's* of the fifth Monarchy; *Ezekiel's* of the Temple; *John's* of the State of the Church, to the End of the World; Others more for the particular Use, Instruction and Comfort of particular Saints, as *Daniel's* of the Angel *Gabriel*; *Moses's* of the Similitude of God; *Jacob's* of *Mabanaim*, or the Lord's Hosts; *Christ's* of the Angel, that strengthened him in his Agony; and *Paul's* of *Christ*, in the Temple at *Jerusalem*. Now what Advantages we might receive

from such Visions in these Days, in which Christians are so earthly minded; so drowsy in Spirit, so ready to be taken with the Opinion and Allurements of the World; and so very low in spiritual Enjoyments: I need not particularly here demonstrate, having proved their Usefulness before. 3dly. For Discerning of Spirits, that was given for the Safety and Help of the Church: And what a Happiness were it, if we had that Gift now, when there are so many Wolves in Sheeps Cloathing; so many that pretend to much Knowledge of, and Communion with God, and yet are corrupt at the Heart; so many that shew so much Zeal to Truth, that they are ready to call for Fire from Heaven, and yet have but a Form of Godliness, denying the Power and Life of it? 4thly. As to infallible Oracles, such as the Responses from betwixt the Cherubims, of *Urim* and *Thummim*, the infallible Dictates of the Spirit thro' the Apostles; these were for the Preservation of Truth and Unity in the Church, and for Resolution in doubtful and weighty Things: Now, how highly Advantagious such infallible Oracles and Determinations would be to our Churches, all cannot but see, that do but consider, that by the Cessation of the infallible Unction, the Mystery of Iniquity seized upon the Church, and that by the Absence of it, this Mystery of Error still continues, and for Want of this Unction, our Controversies started by Reason, still abide, yea multiply, to the Decay of Unity, Love and Peace; to the swallowing up Christian Discourse and Conversation, in sharp and vain Janglings; yea, even to the Decrying and Blaspheming of the Spirit of Truth one in another; yet all alledge Scripture, from which they clash and oppose one another, and this for Want of the infallible Unction, which did first dictate them. And this the subtle *Romanists* perceiving, usurped and affixed the Title of Infallible to their Church, but wanting the true Unction it self, they came to obtrude many Suggestions of Reason, and deep Policy, for the Truths of God, anathematizing all Dissenters: But their *Fraus*

*Pia*, or rather *Impia*, will one Day be arraigned and condemned. *5thly*. As to the Gifts of Miracles and Tongues; they indeed were chiefly intended for the Conviction of Unbelievers, tho' Tongues were also useful Qualifications to those, that were sent to preach in strange Countries, either to Ethnicks or Converts, and besides the Use of Conviction, Gifts of Miracles, were of much good to Believers and others; in raising the Dead, healing the Sick, in restoring Sight, Hearing and Strength to those that were blind, deaf, and Lame; by which many poor Creatures were freed from the Miseries of great Expence, Torment and Poverty: And would not Miracles and Tongues be very useful now amongst Christians? Who in general professing the christian Religion, for the greatest Part are no more converted, regenerated, and truly christianized than Heathens, and so might be fit Objects for the Power of Miracles; By which, might be proved to them, that they undid their Souls, by resting upon their Education in the christian Religion, and that unless they be converted and born again; it had been better for them even amongst us, to have been bred Heathens; for then they had not had the Prop of outward Profession, but might have been sooner convinced of their desperate and sad Condition. I say, this set home, by the Power of Miracles, would startle and amaze thousands, and make them cry out, as those, *Acts. 2. 37. Men and Brethren! What shall we do?* which now lie in dangerous security, resting upon Christ to be saved, whom they neither know nor love, only own by Education and Custom. Besides, would not Miracles be wonderful useful, attending such an infallible Unction, as I spake of before, to convince or shame, and confound all Opposers of the Truth? By shewing what was the Truth, by proving the true Interpretation of Scripture, about which, there is so much Quarrelling and Disputing, to the Loss of true Faith and Charity, by which, Thousands that are

now wandering in the Paths of Error, might be reduced, even as the *Israelites* were from following and believing *Baal's* Priest, by *Elijah's* Miracle. 1 *Kings*. 18. To conclude then: The Affirming that we have now no need of Miracles, or any other extraordinary Enjoyments, because of the Fulness of Scripture, which by the Effects of the Apostacy is misunderstood, and made the Ground of bitter Controversies, is an ungrounded and rash Assertion: But I shall here end this long, yet necessary Chapter, and proceed to my last Observation.

My 13<sup>th</sup> and last Observation, which is parallel with the 3<sup>d</sup>, is this: That as immediately before, and just at Christ's Coming in the Flesh, extraordinary Dispensations of Visions and Prophecy, began to be renewed and to break forth, amongst some choice Ones of the Jewish Church: So now just before Christ's second Coming in spirit, (2 *Thes.* 2. 8.) to deliver and reform the Church, which hath been long in *Babylon*, Extraordinary Dispensations of Visions and Prophecy, &c. begin amongst some Christians to be renewed, after their so long Withdrawment and Cessation; whose Enjoyments evidently discover themselves to be of God, and the very fulfilling of that Promise, *Joel* 2, 28. 1<sup>st</sup>, From the Way at attaining them 2<sup>dly</sup>. From their substantial Agreement with those of Patriarchs, Prophets, and Apostles. 3<sup>dly</sup>. From the Effects they produce in those, that enjoy them.

1<sup>st</sup>. Then, as to the Way of their Attainment, it hath been that of the Cross, that is, by the habitual Practice of Self-denial both internal and external: *Internal*, as 1<sup>st</sup>, by dying to all vain Imaginations, and speculative Pollutions, keeping up our Thoughts to God, and heavenly Objects. 2<sup>d</sup>, by continual Watchfulness over our Affections and Passions, in exercising the Cross, upon the first Motions of them. 3<sup>d</sup>, by dying to the Desire of Repute and Honour amongst Men in the World, looking after that Honour, which comes from God only: *External*, 1<sup>st</sup>, Fasting and keeping under our Bodies, by the constant Observation of the Rules of Christian Sobriety. 2<sup>d</sup>, by Abstaining from all Objects of sensual Lust and Pleasure, in observing the Rules of Chastity. 3<sup>d</sup>, by withdrawing our selves, except for Necessity, both from all Persons and Employments, that might interrupt our inward Communion, or awaken any earthly Passion, as knowing that evil Communication corrupt good Manners; especially where the Habit of Mortification is not yet very strong, and deeply rooted. A second Means hath been frequent and earnest Prayer in Private. Third. In spending our Time when together, by redeeming Time in Prayer and

and heavenly Discourse, in relating our Experiences, in Exhorting and Encouraging one another : And all this from a Principle of Love to God, and Faith in Christ, by whose Goodness and spiritual Blessing, these Means have been effectual to the fitting of us, for our present Enjoyments.

2dly. Their substantial Agreement with those of the Patriarchs, Prophets and Apostles, will appear by paralleling their and our Enjoyments. 1st then, we have Visions of Representation, exhibiting spiritual Mysteries and Truths ; so had they, as *Zachariah's* golden Candlestick, and *Peter's* Vessel, &c. 2dly. We have Visions of Angels appearing in Brightness Splendour, and particularly of the blessed Angel *Gabriel*, the *Seraphims* &c. so had they. 3dly. Some of us have seen the Vision of Christ in Glory ; so did some of the antient Pillars of the Church. 4thly. We have been wrapt up into the third Heaven, or Paradise, where the Majesty and Glory of God, and the blessed Spirits have been beheld ; so were some of them. 5thly. We are much taught by angelical Dreams and Visions in Dreams, in which spiritual Mysteries are discovered, and future Things oft predicted ; so were they, as appears by those of *Joseph*, *Daniel*, &c. 6thly. We see the personal Angel one of another, at a Distance : so did some of them. Now as to the Objects of internal Faculties of Hearing : 1st. We have internal Words, or Inspeakings from the Spirit ; so had they, *Acts* 7, 3. & 13, 2. And these Inspeakings are oft in the very Language and Words of Scripture : by which sometimes particular Scriptures are applied to our particular Conditions, heavenly Mysteries sometimes opened, and Directions given in doubtful Things. 2d. We hear Things spoken by the Angels ; so did they. 3d. We sometimes hear the Harpers upon Mount Sion, and the spiritual Songs of the Blessed above ; so did divine *John*, and the poor Shepherds. 4th. As to other spiritual Gifts. 1st. We have immediate Prophecies, the Accomplishment of which, to my Knowledge, hath proved the Truth of them ; so had they. 2d. Immediate Revelation, and Interpretation of deep mystical Scriptures ; so had they. 3d. Immediate spiritual Hymns and Songs, which are accompanied with so much Power and reviving Vertue, that they clearly speak their Author to be the Spirit ; such also had the Saints of Old : Other eminent and extraordinary Enjoyments I could here annex, but they shall be discovered in their Time, few being yet able to bear them.

3dly. As to the Tendency and Effects of these Enjoyments, they have been and are suitable to the Means, thro' which they were attained, leading to those Things, which are the chief Scope of the Scripture ; as 1st. To the Giving of us a deep Sense of our natural Corruption, and sad Condition in this elemental Body.

2dly, Of the very great Grace of God, in affording us such happy Means of Redemption by the Blood, Life and Death of his Son. 3dly, of our Necessity of Conformity to the Death and Sufferings of Christ, in regard that the Way to Life is thro' Death, and the Opposition of Devils very great and constant. 4thly, They lead us to a continual Watchfulness over our inward Man. 5thly, to the Denying ourselves of all Enjoyments, pleasing to the Flesh, which are any way Hindrances to the spiritual Temper, and Progress of the Soul to God. 6thly, to the freeing of us (by such Abstinence) from many fleshly Entanglements, in which many Christians are sadly ingulfed. 7thly, to a constant Sense and Sight of the Presence of God and his holy Angels. 8thly, to the Enjoying of exceeding much spiritual Comfort and Refreshment. 9thly, to the loving of God and our fellow Saints, with a pure, strong and constant Love. 10thly, to the Renouncing of the Desires of Honour and Riches in this World. 11thly, to Denying of spiritual Pride, and the selfish Desire of Greatness, and Honour in the Kingdom of God. 12thly, to the continual Taking up of our Cross, and constant Pressing forward to the Mark, for the Prize of the high Calling in Jesus Christ; hence we shew the Danger of spiritual Sloth, and the Principles that leads to it, affirming it our Duty, to labour to be perfect, *as our heavenly Father is perfect*, and that our Business and Work in this World, is to return to God and Paradise. 13thly to the spiritual Opening of Scriptures, more to the Advantage of God's Kingdom, and our spiritual Growth, less to the Indulging of the Flesh, and corrupt Principles of old ADAM.

I have now performed my Work, in raising my Observations upon the collected Scriptures, and in vindicating those Saints, whom the Lord hath blessed with a Renewal of extraordinary Dispensations: And I would have the Reader know, that my Scope was not, to discourse particularly of every extraordinary Dispensation, but in general to treat of them, so far as to shew the Happiness of them that enjoyed them, and the great Advantages and Privileges, that the Church in general, and many of it's Members in particular, received by them, and the great Disadvantages and Inconveniences our Churches lie under for Want of them, together with the springing Hopes we have of their Resurrection, in Regard of those blessed Christians, who now enjoy them; and God's Promises both to increase, and spread them over the Church again: And I believe it hath been a great Design of the Devil, to raise up many Pretenders to Visions and Revelations, whose Lives and Ends have been unsuitable to those blessed Saints, who in the purest Times were eminent for them, that so he might raise Prejudices, against all, that shall enjoy or Possess them, tho' immediately given from  
that

that holy Spirit, which must again be poured out upon the Saints, for the pure Reformation of the Church, the Vindication of Scriptures from false Glosses, the Destruction of Antichrist, and for the Preaching of that everlasting Gospel, which must yet go forth with mighty Power and Authority thro' the World. And this Plot of the Devil is the same he invented, and set on Foot, before the Apostles, after Christs Ascension, as you may see, *Acts 5.* by *Gamaliel*, that learned and sober Pharisee's Speech, in which he shews, how before that Time one *Theudas*, had started up, boasting of great Things, who drawing 400 after him, was slain, and all his Disciples scattered; and after him, *Judas of Gallilee*, in the Days of the Taxing, who likewise drew away many People, yet afterward perished, with the Dispersion of all his Adherents: These Instances he applyed to the Apostles, who at that Time were called before the Jewish Council, for their Miracles, and Preaching the Gospel; yet he did not so apply them, as positively to conclude, that the Apostles were such Deceivers, and that their Works and Miracles were from the Devil; for then he had rashly blasphemed the Holy Ghost, even as they do now, who conclude from the many Miscarriages of Persons, who pretended to extraordinary Things, that all our extraordinary Enjoyments, being the very Effect of the Holy Ghost, are either Pretensions only, or Delusions of the Devil: But all such should learn Charity of wise *Gamaliel*, who after these Instances, thus concluded his Speech to the embittered Jews: *Refrain from these Men, and let them alone; for if this Counsel, or this Work be of Men, it will come to nought: But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.*

And I know the Day will come, when it shall be powerfully demonstrated; that they who now oppose, and judge that Spirit, which lives in us, and affords extraordinary Gifts to us, oppose and fight against the Spirit of the living God; tho' ignorantly, as poor *Paul* once did. And as to the Interpretation of those Scriptures, in which we differ from the common Road, we may take Notice, that our Interpretation is more to the Advantage of God's Spiritual Kingdom; more to the Killing of the Flesh; to the Calling of us out of the World; to the fitting us for Heaven and Eternity, and the State of Perfection, than the Expositions of others: Yea, exactly agreeable to Christs own Practice, who came to set us a Copy without Blur, which we ought to imitate. And is it any Wonder, if this last Dispensation of Christs second Coming in Spirit, be more spiritual, pure and glorious, than any that have yet been generally embraced? Especially, considering that it hath been God's usual Way, to make latter Dispensations, exceed former in Glory; as the Temple did the Tabernacle; Evangelical Pro-  
phets,

phets, that of the Law ; Christ's Dispensation in the Flesh, that of the Prophets ; the Pouring out of the Holy Ghost, that of his corporeal presence. And is it not agreeable to divine Wisdom, that this Dispensation, which is now coming forth, to disperse all the Clouds of Anti-Christ, should be more bright and glorious, than that upon which Anti-Christ prevailed ? Which carrying so great Evidence of Truth with it, may teach us, to beware of setting Limits to God's Spirit, or of confining the Holy One of *Israel*, in reference, either to his Abolishing of any Shadows, or to the Revealing the Substance of Truth more clearly, and Vindicating it when sadly misapprehended, by a more spiritual and powerful Effusion of Glory.

*Isai.* 48. 20. Go ye forth of *Babylon* ! Flee ye from the *Chaldeans*, with a Voice of Singing ; declare ye, tell this, utter it even to the End of the Earth ; say ye : The Lord hath redeemed his Servant *Jacob*.

*Isai.* 66. 15, 16. For, behold the Lord will come with Fire, and with his Chariots like a Whirlwind, to render his Anger with Fury, and his Rebukes with Flames of Fire ; for by Fire and by his Sword, will the Lord plead with all Flesh ; and the Slain of the Lord shall be many.

*Jerem.* 51. 37. And *Babylon* shall become Heaps, a dwelling Place for Dragons ; an Astonishment, and an Hissing, without an Inhabitant.

*Isai.* 45. 17. But *Israel* shall be saved in the Lord, with an everlasting Salvation : Ye shall not be ashamed nor confounded, World without End.

*Isai.* 55. 12. For ye shall go out with Joy, and be led forth with Peace ; the Mountains and the Hills shall break forth, before you into Singing, and all the Trees of the Field, shall clap their Hands.

*Joel.* 3. 16. The Lord also, shall roar out of *Sion*, and utter his Voice from *Jerusalem*, and the Heavens, and the Earth shall shake ; but the Lord will be the Hope of his People, and the Strength of the Children of *Israel*. *Ver.* 17. So shall ye know, that I am the Lord your God, dwelling in *Sion*, my holy Mountain : Then shall *Jerusalem* be Holy, and there shall not pass Strangers thro' her any more. *Ver.* 18. And it shall come to pass in that Day, that the Mountains shall drop down new Wine, and the Hills shall flow with Milk, and all the Rivers of *Judah* shall flow with Waters, and a Fountain shall come forth of the House of the Lord, and shall water the Valley of *Shittim*.

*Dan.* 7. 18. But the Saints of the most High, shall take the Kingdom, and possess the Kingdom for ever, even for ever & ever.

*Rev.* 19. 4. And the four & twenty Elders, and the four Beasts fell down, and worshipped God, that sat on the Throne, saying :

A M E N.

F I N I S.



A  
DISCOURSE

O N

Mistakes concerning Religion,  
ENTHUSIASM, EXPERIENCES, &c.

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B Y

THOMAS HARTLEY. A. M.

Rector of WINWICK in *Northamptonshire*.

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**T**HE main Design of the Sacred Writings is to bring us acquainted with our lost State, under the Corruption and Apostacy of the Human Nature by the Fall, and with our Redemption by *Jesus Christ*. The Rules and Precepts laid down both in the Law and the Gospel were given primarily to restrain us from Sin, as it was the Occasion of our Ruin, so, if continued in, will be the certain Hindrance of our Recovery: And the Doctrines therein contained instruct us in the Nature of that Grace which bringeth Salvation, and teach us to turn to it as our only Help and Remedy: Thus in refraining from Evil, and being subject to Grace, we are in the way of practical and acceptable Obedience to all God's Commands. To deny that Man is by Nature wretched and sinful, argues extreme Ignorance or Perverseness, and to affirm that he came such out of the Hands of his Creator, is to contradict the Testimony of the Scriptures, and to charge God both foolishly and impiously: To deny therefore Original Sin, in the Sense of our Church, is the most complicated of Heresies, as it makes void the Covenant of Grace, and saps the Foundation of revealed Religion. Every one carries in his own Bosom a Witness to the Truth of this Doctrine, as every one finds in himself, in a greater or less degree, a want of due Love both to God and his Neighbour.

The Gospel of *Christ* is a Dispensation of Peace, graciously calculated to reconcile us both to God and one another, but how it has failed in general of these blessed Effects, through the prevailing Power of Corruption and Sin, let the Annals of Church History testify, which inform us how often *Christendom* has been turned into a Field of Blood, and represent the horrid Barbarities of *Christians*, so called, towards their Brethren, as equalling, and in some Instances exceeding, the tyrannous

nous Hatred of persecuting Heathens: And therefore all those Prophecies which foretel the peaceable happy State of *Christ's Church* on Earth, suffer Violence when expounded as already fulfilled: The outward Establishment of *Christianity* has in no sufficient Sense yet answered the glorious Description, and consequently they must refer to some future joyful Time, when Men shall not only live safe under the Profession, but also in the Temper and Spirit of the Gospel: Then, and not till then, shall Nation cease to lift up Sword against Nation, and they that are called by the Holy Name, depart from Iniquity and love as Brethren.

The bloody Sword of Persecution hath indeed for some time slept in its Scabbard, but the Spirit of it neither slumbereth nor sleepeth: The Animosities that prevail among the several divided Parties of *Christians* in the World are an indubitable Proof of this; nor can we hesitate to pronounce that they have War in their Hearts, whilst they sharpen their Tongues like a Serpent, and shoot out their Arrows, even bitter Words. If we go to and fro among the outward Churches of *Christendom*, and fix our Attention on the wrangling Disputes of the Learned, and the bigotted Zeal of the ignorant Multitude, instead of saying, Lo here is *Christ*, or lo, there! we shall be tempted to say, that He is neither here nor there, but that the whole is a Babel of Contention, and that were the emblematic Dove sent forth from the Ark of God amongst us, she would find little Rest for the Sole of her Foot; nay, to such a Heighth have the Waters of Strife prevailed, as scarcely to afford her an Olive-Branch for a Token of Peace upon the Earth: Now where Envy and Strife is, there is not only Confusion, but every Evil Work, Wickedness in High Places, and Wickedness in Low.

Great Pains and much Invention have been employed by Authors of different Persuasions, to fix the Character of

of *Antichrist* on this or that particular Church: Some of our own, learnedly wise in their Expositions of the *Apocalypse*, have fancied that this Mystery of Iniquity, in every Limb and Feature, is exactly and singly portrayed in the Bishop of *Rome*; and Some among the Protestant Dissenters, led by an educational Prejudice against Episcopacy, have divided the Hoof, and given one half to the Church of *Rome*, and the other to the Church of *England*, not knowing that *Antichrist* has no more to do with the Hierarchical, than with any other Form of Church Government; that he is not confined to any particular Characters, Places, or Churches, but hath set his Foot on the Breadth of the whole Earth, and erects his Throne as easily in a Synod of Presbyters, as in a Consistory of Cardinals: For wherever there is a thirst after earthly Dominion, or the Exercise of tyrannical Power over Mens Consciences; wherever the same Hands that deal out the mystical Body and Blood of *Christ*, are defiled with the Wages of Unrighteousness; wherever those Hearts which should be Temples of the living God, and bear the Image and Superscription of the humble *Jesus*, are exalted in Pride above their Brethren; wherever any Thing that is in Man, or can be of Man, usurps the Place of *Christ*, and robs Him of any Part of the Honour of our Salvation; and lastly, wherever Persecution hangs out her bloody Flag, for the ravening Wolves to hunt and devour the harmless Sheep of *Christ*; whether this be at *Rome* or *Geneva*, among *Papists*, *Lutherans*, *Calvinists*, or others: There Abomination sitteth in the Holy Place --- There *Cain* smiteth *Abel* --- There *Antichrist* lifts up his Horn,

That is a common Error and fatal in its Consequences to true Religion, which places, more to the account of the outward Constitution of that national Church to which Men belong, than to the Life and Power of

Godliness: Hence it is, that most of the Disputes which have exercised the Pens and Patience of Writers and Readers, have been about the external Polity, the Ceremonies, or the different Opinions of this or that Church, rather than concerning the Fundamentals of *Christianity*: and hence that in general People do not so much mean by *making Converts* the winning of Souls to *Christ*, and bringing them under the powerful Influences of Gospel Salvation, as making them Profelytes to some particular Modes of Worship, or to a certain Way of Thinking about Religion. That Sameness of Communion in *Externals* among *Christians*, who are united in Spirit and Affection, is a desirable Thing no one can well deny; but that such Agreement in all outward and accessary Things is necessary or to be expected, ought not to be affirmed; \* for were People divested of that Pride, Selfishness, and Impatience which so indispose them for bearing with others, they might find that different outward Communions among *Christians*, are as compatible with the Peace of the Universal Church, as different Bodies Corporate are with the Peace of a Kingdom: I speak of such Christian Societies as build upon one Foundation, hold the same Head, and maintain no Principles contrary to the Essence of Faith or the Safety of Civil Government: Such different

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\* The Falling of the Church into Variety of Opinions and Modes of Worship, is impossible to be prevented by lawful Courses, since infallible Gifts and Prophets have disappeared: Therefore it is a Thing not to be condemned in it self; for under Diversity of Judgments and Forms, God may be worshiped in Spirit and in Truth, as in the primitive Time by the Jewish and Gentile Christian; which Variety offends not God, so that Obedience to Magistrates be firmly retained, and a Zeal for Holiness more than for Opinions, and those healing Principles of Charity be kept alive, which cherish mutual Forbearance and Love to each other, under our different Apprehensions and Modes of Worship. See *Bromley's Sabbath of Rest*, Article MAKELEOTH.

different Families of *Christians*, if the Expression may be allowed, amicably dissenting concerning lesser Points, and applying St. *Paul's* Doctrine of Moderation about Meats and Drinks to the respective Subjects of their Difference, may have been permitted in the Church from the Beginning, to serve as so many Checks one upon another to restrain from disorderly Walking, to excite holy Emulations, to afford various Occasions for the Exercise of Christian Charity, to prevent Combinations to corrupt the Scriptures, or as a Means to preserve or revive some precious Truth or Doctrine, that might otherwise suffer Loss: But tho' some or other of these good Ends may hereby be answered through the over-ruling Power of Providence, yet it would confessedly be making a bad Use of this Argument, to form it into a Pretext for Divisions entered upon through Wantonness, or to palliate the Guilt of causeless Schisms grounded in Fondness for Novelty and Change.

What has here been said in Favour of tender Consciences, well agrees with the Temper and Moderation of our excellent Church in this Matter; yet some, otherwise minded, object to all such charitable Indulgence, That God is the God of Order and not of Confusion: But the Application of this Text obtains no proper Place here, as Order is well consistent with Diversity, tho' not with Confusion; nay Diversity, in proper Disposition and Arrangement, is in frequent Instances the very Beauty of Order; and such Diversity is visible in all God's Works; every *Genus* of Animals and Vegetables in their different Tribes bears Testimony to this Truth, and doubtless the blessed Angels and Spirits of just Men made perfect belong to different Classes and Governments, according to their various Kinds and Degrees of Excellence, and their different Capacities for Glory: If Men therefore differ, let it be according to their Order and to the Will of God, and then all is

well, the want of Unity in their Form will be no Hindrance to their Unity of Spirit in the Bond of Peace, and their Differences will become only as different Notes in a Psaltery, whose Variety harmonizes in one melodious Tune of Praise to the Lord of all Lords, whose Wisdom, Power, and Goodness are displayed with infinite Diversity, tho' wonderful Order, throughout the Kingdoms of Heaven and Earth.

As the Word *Establishment* is often used by some as a Plea for Uncharitableness, and such a Constitution is too much rested in by others, as a proper Security for the Truth and Welfare of Religion : That we may not grow remiss by our Advantage, and so become Losers by that which was intended for our Benefit; that we be not high minded but fear, and not trust in the Arm of Flesh for our Defence, but in the living God, it will be proper on this Account, as well as to answer other Designs of this *Preface*, to consider some of the various Changes and Revolutions that have happened in the Church since its first Alliance with the State. And here we shall do well to reflect, that the Establishment of *Christianity* under the Countenance and Protection of the Civil Power, great as the Blessing is in it self, is but an accidental Circumstance, and no essential Property of a Christian Church, seeing that we acknowledge those to have been the purest Ages of it, before it knew any such Tutelage: For so it has happened, thro' the Malice of *Satan* and the Corruption of human Nature, that the pious and praise-worthy Care of Christian Princes in providing for the Encouragement and Support of Religion and the Security of its Professors, has been in many Instances disappointed, and that by a most unhappy Reverse of hoped for Consequences, the Indulgence of its Friends has on many Occasions proved more fatal to the true Interest of *Christianity*, than the Persecutions of its Enemies. The Church which be-  
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fore, under all the Weakness and Disgrace of Infancy and Sufferings, grew up as a tender Plant, and as a Root out of a dry Ground, yet bearing much precious Fruit, when transplanted into the richer Soil of an Establishment, did soon lamentably degenerate: It waxed great indeed in the Sunshine of Prosperity, and under the copious Showers of royal Favour and Bounty; but its Fruitfulness was impaired thereby: She stretched forth her Branches unto the Sea, and her Boughs unto the River, but little else than Leaves were seen to grow thereon. No sooner did Riches and Honours, *Satan's* last and most prevailing Temptations, flow in upon her, than *Christianity* began to wear another Aspect, the hitherto inflexible Spirit of its Professors gradually softened into a Conformity to this World, and christian Simplicity gave Way to earthly Policy: Ease and Affluence engendered Security, and whilst Men slept in a false and fatal Peace, the Enemy with a full Hand sowed thick the Tares of Covetousness, Ambition, and Worldly-mindedness in their Hearts, which grew up and choaked the good Seed. Henceforward, as Church-History informs us, was to be seen great Striving among Ecclesiastical Persons, for the highest Dignities and richest Preferments, and much pontifical Contention about Precedency and Jurisdiction: The Disciple now wanted to be above his Master, and the Servant above his Lord: Nay, *Christ's* pretended Vicars began to aspire at supreme Sovereignty over Princes, and to set the Foot of Church-Power upon the Neck of Royalty.

Most Authors fix the Ceasing of miraculous Powers in the Church, about the Time of *Constantine*; and the Reason commonly assigned for such Discontinuance is, that being now under the Protection and Security of an Establishment, she no longer stood in need of those extraordinary Seals and Attestations to the Divinity of her Original and Doctrines; whereas the Truth of the

Matter in a great Measure lies here: The inward Gifts and Graces of the Holy Spirit were eminently possessed by the primitive *Christians*; their ardent Love of God, their holy Imitation of the Life of *Christ*, their powerful Faith, their severe Discipline, their Deadness to the World, and their fervent Devotion, enriched their Souls with wonderful Communications of the divine Energy; they were indeed living Temples of the Holy Ghost, and *Christ* wrought in their Faith, and by their Faith; and therefore, many mighty Works did shew forth themselves in them: But when *Christians* forsook their first Love, and became wedded to the Things of this World, they commenced Members of another Kingdom, their spiritual Powers departed with the spiritual Life, and consequently the Effects ceased; so that from the Fourth Century downwards we meet with but few Miracles of public Notoriety, that may be depended on.

Under this visible Declension of *Christianity* in the Spirit and Power of it, the outward visible Church, conscious that these Divine Signatures were departed from her, and that she was no longer, in general, that pure, that chaste, that heavenly Spouse of *Christ* all glorious within, and marvellous in Gifts as before, began to deck herself in all the painted and pompous Ornaments of a glittering outside Worship; magnificent Temples with much Imagery and Sculpture, were erected, and beautified with all that Man's Art and Device could project and execute; costly Vestments, gilded Furniture, Crosses of Gold and Silver decorated with precious Stones, stately Wax Candles, &c. were introduced into the Churches, as well to feed the Pride of Man, as to make a sanctimonious Show, and supply the want of the true Riches. It was now also that Men began to fetch their Divinity from the Schools, and to substitute human Learning in the room of that Wis-  
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dom which is from above, whilst a System of Opinions, Distinctions, and curious Speculations on the one hand, and a gorgeous Ceremonial on the other, made up the Religion of the Times.

From this Glance of Things, thus far, there is too much Reason to conclude, that true *Christianity* was far from gaining Ground from the Time of its Establishment downwards, and that earthly Riches and Honours proved Means ill suited to advance the Interest of Evangelical Piety; nor is it difficult to point out wherein the Church, in these more early Days, mistook her Province and lost her Way; as also how much better she would have consulted her Safety and true Honour, if content with protection and Support from the State, she had more faithfully preserved her Allegiance to Him, whose Kingdom is not of this World, and not defiled herself with the Maxims, Politicks and Alliances that are only of this World, mindful of the Fate which attended the confederate Ships of *Jehosaphat* and *Abaziah*, at *Ezion Geber*. But the Lord, who never left himself without Witnesses even in Times of the greatest Degeneracy, and who raised up Prophets of old to recover the Apostate *Jews* from their Defections to Idolatry, has in all Ages of the Church called forth holy Men, animated with a pure and fervent Zeal for his Glory and the Good of Souls, to bear their publick Testimony to the Truth, and to rescue Religion from Ignorance, Error, and Corruption: Accordingly we read of *Waldo* at *Lyons*, *Claude* Arch-bishop of *Turin*, *Thomas à Kempis*, *Tbauler*, *Wickliffe*, and others, either boldly protesting against such Innovations in Doctrine, as had endangered the Foundations of Religion, or built thereon nothing better than a rotten Superstructure of Wood, Hay, Stubble; or else leading the benighted *Christians* of those Times through the Darkness and Formality of an outside Worship, to Repentance from  
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dead Works and a living Faith, to a Righteousness and Truth in the inward Parts : nor ought we to think so uncharitably of those, who were out of the Reach of their Instructions and Examples, as therefore to conclude that among them were wanting many holy Souls who, tho' in much Weakness and Superstition, yet in Simplicity and true Devotion, found their Way to God, and were accepted of Him.

An Author of Church History, who betrays no Partiality in Favour of the Ascetic Life, gives the following short Account of some *British* Monks, who lived according to the Rule of St. *David*, at *Vall Rosine* in *Pembroke-shire* \* : “ They were raised with the Crowing of the “ Cock from their Beds, and then betook themselves “ to their Prayers, and spent the rest of the Day in their “ several Callings. When their Task was done, they “ again bestowed themselves in Prayers, Meditations, “ Reading and Writing; and at Night, when the Heavens were full of Stars, they first began to feed, having their temperate Repast to satisfy Hunger on Bread, “ Water, and Herbs: Then the third Time they went “ to their Prayers and so to Bed, till the Circulation of “ their daily Employment returned in the Morning. “ A Spectacle this of Virtue and Continence ! Who “ altho' they received nothing or any Thing very unwillingly, yet were so far from wanting Necessaries, “ that by their Pains they provided Sustenance for “ many poor People, Orphans, Widows, and Strangers. ”

To the above-mentioned Names succeeded, at some Distance, the illustrious Catalogue of Reformers both at Home and Abroad, who pared off many Errors and Superstitions from Religion, and exalted the Doctrines of divine Grace on the Downfall of Merits, Indulgences, and

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\* Fuller, in his *Church Hist.* Book VI.

and other lucrative Figments of Man's Invention: The People were now permitted to read the Bible; the publick Service of the Church was performed in a Language understood by all, and Persecution was no longer established by Law. Thus Light, Liberty, and Moderation, became the Glory of our excellent national Church: And tho' it be generally allowed, that our Reformers went too far with *Calvin* in some particular Points, yet a Church so well ordered and modelled in the main of her Doctrines and Constitution, had little Reason to complain of some few Tenets, which in the Hands of Moderate Men could do no Hurt to Religion. But to evince, how insufficient all outward Reformation is to attain its End, where the Heart is unrenewed by Charity and the Spirit of a sound Mind; our Forfathers were no sooner rescued a second time from the Yoke of Bondage in Q. *Elizabeth's* Days, but they entangled themselves and disturbed the Peace of the Church with Disputes about the most indifferent Things, whilst Opinions concerning the Preference due to this or that Service Book, particular Vestments, bodily Gestures, nay even the Figure and Situation of a Communion Table, proved of greater force to divide their Affections, than their Agreement in fundamental Doctrines to preserve them in Brotherly Love: And as if on purpose to teach us, not to place our Strength and Confidence in any the best framed Constitutions, and to instruct us in our need of continual Watchfulness, in less than a Century *Arminianism* got footing amongst us and met with Encouragement: The Dignity and Powers of the human Nature began to be more highly thought of, than according to the Doctrine of our Articles, Men's Attention was called off from the Inside to the Outside of Religion, and more Pains Employed to decorate the Form than to urge the Power of Godliness: Nor did it a little help Religion on its Way down-hill, that some

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who talked loudly of Grace and the Spirit, shewed themselves Men intoxicated with the Dregs of earthly Policy, thirsting after temporal Dominion, and turning Faith into Faction. This served to confirm Prejudices already conceived against Doctrines good in themselves, but disgraced by the Practices of some that held the Truth in Unrighteousness: Add to this, that an overstrained Rigour in some Things, and an aukward Formality of Behaviour in many who assumed the Garb, but wanted the Life of Religion to give it Comeliness and Grace, proved so disgustful to the opposite Party, that to avoid the Name of Precisians they cast off the very Appearance of Religion, and so turned Liberty into Licentiousness: Every Thing that looked like Piety was now termed Puritanism; Profaneness and the Love of Pleasure knew no Bounds, and it was common to place more of Loyalty and Religion, in drinking Bumpers to Church and State than in sober Seriousness. Politicks and Polemicks began now to have a great share in the Religion of the Times, and this occasioned a variable and timeserving Kind of Divinity: Thus the same Doctrine of passive Obedience and Nonresistance, which was a distinguishing Badge of Orthodoxy in one Reign, was eliminated in the next: One while he was thought best affected to the Church of *England*, who exclaimed loudest against the Church of *Rome*; and soon after a Spirit of Moderation appearing in Favour of scrupulous Consciences, the Alarm was sounded, that the Church was in Danger from a very different Quarter, and the Rage lately vented against the *Papists* was now turned against the Protestant Dissenters: The gross of the Establishment espoused the Quarrel, and parted themselves into the nonsensical Distinctions of High-Church and Low Church, whilst a mad party Zeal ran away with the Charity of both sides, and true Religion was lost in the Scuffle.

The Enemies of revealed Religion triumphed at beholding these Animosities and Divisions in the Church, and from such Inconstancy and Change of Principles fetched Arguments in Favour of Infidelity. They considered the Clergy as labouring more to support the Credit of a party than the Interest of true Piety, and were tempted to think that nothing more was meant by Church, than that outward Constitution of it, from which they derived their Power and Preferments: And that which contributed to the Growth of Deism, as much as any other Cause was the great Defection from the Doctrines of the Reformation: In the room of these, dry theological Reasoning and Moral Essays had long before been substituted, and the Fashion in this respect was not altered; the prevailing Divinity with many was a sort of ethical, political, polemical Something, that we have no Name for, a kind of *Christianity* with little or nothing of *Jesus Christ* in it; it came not tinged with the Spirit of the Gospel, and therefore produced no spiritual Effects in the Temper of the Times. How long this continued in Fashion, or how much of it is still left, I take not upon me here to affirm: However we are bound in Justice to allow, that many excellent Names, with good Bishop *Beveridge* at the Head of them, come in for Exceptions to the above Remark.

A learned Divine of the Church of *England*, in a Treatise published about the Time I am speaking of, wherein he freely censures the Defect beforementioned, together with that erroneous Way of debasing *Christianity* to a Level, with natural Religion made use of by some celebrated Divines then living, and whose Writings are still held in too high Admiration by many, expressed himself thus: “ It is verily a Fault in too many  
“ of the publick Teachers of our Times, that their Ser-  
“ mons are moral Harangues generally, as if they were  
“ preaching at Old *Rome* or *Athens*, and their Auditors  
“ were

“ were all Infidels: We see the bad Effects of this on  
 “ more accounts than one: The constant insisting on  
 “ nothing but Morality hath lately inspired Men’s  
 “ Heads with this Notion, that revealed Religion is of  
 “ little Consideration and Worth; and this hath been  
 “ one great occasion of Deism. „ And a few Pages  
 after: ---- “ Since so many preachers have confined  
 “ their Discourses as to the main, to Morality, there hath  
 “ been less Success in Preaching than ever. There is  
 “ plenty of excellent Discourses from the Pulpit, wherein  
 “ the Nature of all moral Offices is set forth, but not-  
 “ withstanding this, there never was less Morality in  
 “ Mens Lives and Actions, which shews that there is  
 “ something of a higher Nature wanting, and that the  
 “ bare inculcating of moral Duties and virtuous Living  
 “ is not sufficient to mend Mens Practices. \* „

It must be allowed that there is too much Truth in these Complaints, and that the Strain of our Divinity has warped much from the Reformation Standard within this Century, as will plainly appear by comparing the Writers of both Times. We abound with learned and ingenious Discourses on the Extent and Obligations of natural Religion, ideal Fittests and Relations of Things, and the Beauty of moral Rectitude; But these serve rather to amuse than amend the Age, and bring us no nearer to true *Christianity* than an Hypothesis in natural Philosophy: Such airy Speculations have always proved too weak a Foundation for practical Piety, they want both Solidity and Authority. It is an unpardonable Error in most of these Writers, that they consider human Nature as standing in the Ability of a perfect Freedom, and therefore instead of leading the Soul to God in an humble Acknowledgment of its natural Impotence and Corruption, that He may help and heal it with renewing and sanctifying Grace, they address



dress themselves to a supposed Sufficiency in Man, crying out --- *Do this and live*, tho' where he may find Strength for the doing they shew not: Thus they turn the Covenant of Grace into a Covenant of Works, and send us to the Law for Justification; they make Reason, unenlightened Reason, our Guide, and Free-will our Strength, and so lay other Foundations than that which is laid in the Gospel of *Christ*. The Social Virtues, and relative Duties must be urged, and urged Home too, for they confessedly make a considerable Part of our Business here; but than if we write to *Christians*; let us consider them in their necessary Connexion with Gospel Principles; let us represent them as only acceptable to God in *Christ*, when founded upon a sound Conversion generated by a living Faith, and accompanied with Humility, and the Love of God: In a word, they must be Christian Graces exemplified in Practice and wrought in us by the Influence of the Holy Spirit, otherwise they cannot be called Christian but natural Morality, mere civil Virtues, useful indeed in the present System of Things, but void of all Relation to the divine Life and the Kingdom of Heaven.

Another Method of treating Divinity, too much in use with some, is that which consists in curious and needless Speculations on the external Evidence of *Christianity*, and in dry Appeals to natural Reason for the Credibility of it: Thus to hear it very elaborately proved that *Jesus Christ* was no Impostor, and that his Religion is an Institution that challenges the Assent of every rational Enquirer: To be entertained with nice Disquisition on the Nature of Miracles, in order to shew that the Apostles did not do them by any Art of *Leger de main*, nor yet by diabolical Conjuraction: To hear it made very plain, that they were downright honest Men, and that it is not at all likely that they had any Intention to deceive us in what they have related, &c. &c.

However such kind of Reasoning may be allowed to take place in refelling the Cavils of Infidels, and putting to silence the Ignorance of such foolish Men as start such foolish Objections, yet this way of Proof from the Pulpit is inept and futile, and so far from ministring Grace to the Hearers, or helping to build them up in the Faith, that it rather serves to suggest matter of Doubting in Things whereof they made no Question before. Curious Enquiries in Religion have of late Years, in many Instances, been carried to a great length of fanciful Indulgence, giving birth to many unprofitable Questions, and been so far from answering any pretended Usefulness in repressing the Spirit of Infidelity amongst us, that it has greatly increased under it ; which proves that these are not the Weapons that are mighty through God, to the pulling down the Strong-holds of Unbelief, and to make Converts to the Gospel of *Christ*. Does it not require much Patience, to hear the Credibility of Gospel History, measured by that Distance of Time, at which any Age is removed from the first Publication of it ; in which one Author \* has gone so far as to assert, that at the Expiration of 3150 Year its Evidence will be quite extinct, and therefore *Christ* will come to Judgment before that Time. To invalidate the Proof of this Author, a late Writer on Miracles assures us, that the Evidence of *Christianity* is so far from losing any thing of its Force that it grows stronger by Length of Time, because the Examinations of learned Men furnish us with fresh Motives for believing, and because the longer it has kept its Ground the surer it stands. Can any Thing be more trifling than such whimsical Calculations? Can any Thing more derogate from the Honour of the Christian Religion, than to subject the Credibility of it to the Inventions of learned Men, or to build any Part  
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\* Craig's *Theol. Christianæ Principia*.

of its Evidence on so lubricous a Foundation as the Lapse of Years? Does it not look as if we were sadly distressed for Arguments in Favour of *Christianity*, when its pretended Advocates have recourse to such airy Figments of a sportive Fancy in order to support it? Are not its old Foundation sufficient to bear its Weight? Or must we stay till new *W-----s* arise to furnish us with more fresh Discoveries to evince the Truth of the Bible?

Whither will the Affectation of Novelty, this Itch of saying or hearing some new thing, carry us? And how long shall we go on to gratify the corrupt Taste of a vain Age, which seeks only Amusement in Reading? Is it not high Time to engage the Attention of Mankind on the Side of solid and important Truths, to take leave of our polemical and conjectural Divinity, and no longer deal out of that light Bread which satisfieth not? We have now of a long time been speaking to the Head, according to the Rudiments of this World, and in the Way that Man's Wisdom teacheth, and we find the World neither the wiser nor the better for it. Let us then lay the Axe to the Root, and level our Strokes at the Heart, break open the Fountain of its Corruption, uncover the hidden Mystery of Iniquity in the inward Parts, shew Men their horrid Apostacy from God in the very Essence of their fallen Nature, and bring them to the loathing of themselves by the Sight of their Vileness, Wretchedness, and Sinfulness, till they are forced to cry out with the Leper --- Unclean, unclean! In this Part of our Ministry the Law of God does its Office, by holding forth a Glass that exposes to full View our Nakedness and Shame, shewing us how we have joined actual to original Sin, and so added Iniquity unto Iniquity; here Conscience is taught to plead guilty, and we are brought to subscribe to the Equity of our own Condemnation, and to justify God in the Execution of the

Sentence! The Pride of Man's Glory being thus stained with Disgrace, and his Haughtiness laid low by these and such like humbling Convictions, the Soul begins to feel its Need of a Redeemer, and the Mind is prepared for the Reception of Gospel Truths, better than by a thousand Arguments of a metaphysical Texture, or the most persuasive Eloquence of Man. A Fountain open for Sin and for Uncleaness in the Side of a crucified Saviour--- The Offers of Pardon and Peace from a God willing to be reconciled to his rebellious Creatures in the Son of his Love--- A free Tender of Salvation to poor lost Sinners--- These are Truths which recommend themselves emphatically.--- They stand in no Need of Help from human Learning to set them off, nay they are Subjects which would suffer Diminution from the most pompous Strains of Rhetoric. The Heart mollified by Grace and a tender Sensibility of its Sin and Danger, exults at the Sound of these glad Tidings, like the Child in the Womb of *Elizabeth* upon the Salutation of *Mary*; it is willing and desirous to be saved in God's own Way, and therefore confers not with Flesh and Blood about the Means or the Mystery; it objects not with *Nicodemus* -- *How can these Things be?* But silences every Doubt of carnal Reason with -- *Lord! If thou wilt, thou canst make me clean -- I believe, Lord! help thou my Unbelief.* In this Obedience of Faith under Grace, the Soul no longer makes Resistance to the Drawings of the Father to the Son, and so receives the Spirit of Adoption; for as many as receive Him, (*Christ*) to them he giveth Power to become Sons of God. And in this Ground is opened the Doctrine of the New-Birth, or God's spiritual Kingdom in the Soul, where *Christ* is represented as sitting on his Throne, and ruling with his Sceptre of Righteousness in the hidden Man of the Heart, there doing the Office of a Refiner's Fire and of Fullers Soap, by cleansing us from inward Pollution,

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and purifying us unto Himself a peculiar People zealous of good Works, and making us Partakers of his own divine Nature.

Here we take a double View of Gospel Salvation, *viz.* as it stands both in the History and in the Mystery. In the former is fully exhibited to us *Christ*, the Lamb of God slain, and offered up a Sacrifice for the Sins of the whole World, and raised again for our Justification : Herein is characterised that Just one who fulfilled all Righteousness, and satisfied all Justice for Man, by his active and passive Obedience ; the Prince of Peace reconciling God unto the World by the Blood of the Cross ; the perfect Pattern of immaculate Purity and Holiness setting us an Example, that we should follow his Steps : In a Word, the ministring, suffering, dying, and yet triumphant Saviour of the World. In the latter, *viz.* the Mystery of the Gospel, we see how Things inward answer to Things outward, as Face to Face in a Glass, by a corresponding Work of the Spirit of God in our Souls. Thus we are baptized into his Sufferings, and made conformable to his Death by the Energy of divine Grace, slaying in us the Body of Sin, and crucifying the World unto us, and us to the World : Pursuant to this we are risen again with *Christ* unto Newness of Life, by the quickning Power of his Resurrection ; for being planted together in the Likeness of his Death, we shall be also in that of his Resurrection. In like Manner as *Christ* was in his outward Office the Minister of Reconciliation betwixt God and us, so is he styled the same by his spiritually Dwelling in us : “ If being Enemies we were reconciled by his Death, how much more shall we be saved by his Life,” that is, by the Life of *Christ* manifested in us, which the Apostle calls : *The Riches of the Glory*, (or exceeding rich Glory) of *the Mystery of the Gospel*, *viz.* *Christ in us, the Hope of Glory*. And as our Peace is ascribed to the Blood of

the Cross, so is Peace of Conscience to the cleansing Blood or Life giving Virtue of an inward and Spiritual sprinkling: Thus all Righteousness and Peace are fulfilled both externally and internally, and *Christ* is made unto us compleat Redemption.

Were it not that we are in general so much accustomed to hear and read and think of Religion, only as something without us, or as something to be done by us, we should readily subscribe to the following Truths delivered by the most Rev. *John Arndt*, in his Book of *True Christianity*, Ch. VI. "Forasmuch as the Substance of the Christian Religion consists in our Regeneration, or the spiritual Renovation of the Mind, it was the Will of God, that those Things which should be transacted in Man spiritually and by Faith, should be also outwardly set forth in Writing, and in the Words of Scripture: For since the *Word* is the Seed of God in us, it is necessary that it should spring up and bring forth spiritual Fruit in us: By Faith must that be effected within us, which the Scripture declares in the Letter without us: If this Effect doth not follow, then 'tis plain, that the Word is still unto me a dead Seed, and an Embrio destitute of Life and Motion: Hence in Faith and in Spirit I ought to taste and to see the Truth of the Scriptures: For when God manifested his Will therein, He did not design that it should be buried in Paper and Ink, but that in Faith and Spirit it should spring and grow up in us to another Man, even a new and inward Man: The Reason is, because all is to be fulfilled and performed in Faith and Spirit, whatsoever the Scriptures do outwardly teach" He then goes on to exemplify this Truth in many Particulars, and concludes as follows: "The Sum of all is: The Holy Scripture doth outwardly bear Witness to all those Things, which by Faith ought to be fulfilled in Man: They describe that  
" Kingdom

" Kingdom of God in the Letter, which must receive  
 " its Accomplishment in the Spirit; it describes *Christ*  
 " from without who must live within me by Faith; it  
 " describes *Adam* in his Fall and Restoration, which I  
 " must find in myself; it describes the new *Jerusalem*,  
 " the new Birth, the new Creature, all which I must  
 " have some Experience of, or else the Scriptures will  
 " profit me nothing: Now this is all of Faith, it is the  
 " Work of God, and the Kingdom of God in our  
 " Hearts" *Christianity*, thus considered in a spiritual  
 View, and consequently in its true Relation and Bene-  
 fit to the Soul of Man, comes represented in a way sui-  
 table to its Dignity and Usefulness, and is properly di-  
 stinguished from that ideal or external Thing, which so  
 commonly usurps its Name; making known to all Men,  
 that the Perfection of that Religion which bringeth Sal-  
 vation, consisteth not in Notion and Speculation, but  
 in Spirit and in Truth; not in Form but in Power;  
 not in Opinion called Orthodoxy, or in bodily Exer-  
 cise, but in Experience and Change of Nature; and  
 that no Creeds nor Systems of Divinity, no particular  
 Schemes or Modes of Worship, have any other Excel-  
 lency or Help in them for us, than as they are proper  
 Means to produce or cherish the Life of God in the  
 Soul of Man.

The Reverend Mr. *William Law*, in some of his ex-  
 cellent Treatises, \* has explicated the Doctrine of the  
 new Birth with uncommon Penetration, and shewed  
 with great Solidity, that the Whole of our Salvation is  
 grounded in it and rises from it: He has with a convinc-  
 ing Sagacity rescued this most important Mystery of  
 our Redemption from the Errors of particular Systems,  
 and the learned Ignorance of verbal Critics; opened  
 the Nature of original Sin thro' the Fall in so rational

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and

\* See his *Appeal to Deists*, &c. Treatise on *Regeneration*, and  
*Spirit of Prayer*.

and satisfying a manner, as fully justifies this Doctrine of Scripture against the most acute Objections of cavilling Infidels; and at the same Time refuted that irreverent, but common Notion of the Divine Majesty's being actuated by a Spirit of vindictive Wrath in his Proceedings against fallen Man. He has likewise therein shewed what we are to understand by the Wrath of God with respect to Man, even that horrid, dark, anguishing State of his Soul, which is its proper Condition and Nature as separated from the Divine Life and Image, and which can only be restored by a Birth of the Son of God in its inmost Essence, and so becoming a central Source of Light and Meekness, of Love and Joy therein: That the Reason why the Unregenerate do not feel themselves in such a State of Woe and Torment in this Life is, because the Soul, during its Union with the Body, qualifies or unites with the Gratifications of Sense, the cheering Influences of the Sun, and other satisfactions of outward Nature, which charm its Misery for the present \*; but that upon this Constitution being dissolved, and all its Communication with the animal Life and the elementary Kingdom of this World ceasing, the Soul so unredeemed loses every Source of Mitigation and Comfort, and falls into its own proper Hell, described in Scripture by the never-dying Worm, and the unquenchable Fire. From this Explanation of the Doctrine before us, the gracious Method of our Redemption by *Jesus Christ* in the way of our Union with Him, and receiving a Divine Nature from Him, presents itself as the sole possible Remedy of Man's Misery, the only conceivable Ground of his Salvation: it sets forth God's Love to all without Partiality, in providing a Saviour

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\* Thus it is credible, that the very Devils find some Mitigation of their Torment, by Uniting with the Bodies of Men and Beasts, which is the probable Cause of their great Desire after such Union, as in the Case of the Swine, *Matth. viii.*



viour for all under every Dispensation, and represents *Jesus Christ* as that Saviour in the most intimate Relation to us that can be, even as that quickning Spirit which is the Soul's true and only happy Life. All the Difficulties that embarrass our common Methods of Reasoning with Unbelievers on the Subject of our Redemption, vanish before this Explication of it, as it likewise vindicates the Honour and Goodness of Almighty God from that profane Charge of his being the Author of Man's eternal Misery, thro' such Want of Compassion and Forgiveness, as is declared to be an Offence against God in ourselves; for it proves to a Demonstration, that everlasting Death is no arbitrary Infliction of the God of Love upon Man for Sin, seeing that He has done all that could be done to prevent our Ruin, but that it is the natural and necessary Consequence of Sin chosen, loved, and persisted in, and of Grace and Salvation rejected. If the Reader is not satisfied with this Author's Manner of treating these Subjects; as his Writings are abundantly sufficient for its Defence, I refer him in particular to his Treatise, intituled, *The Way to the Divine Knowledge*, in which he has obviated most of the material Objections that can be brought against it. Upon the whole, this Author's Works are excellently well calculated for Usefulness to many different sorts of Readers, and to promote Piety in all. His *Serious Call* and *Christian Perfection* contain very affectionate Addresses urged with the most cogent Motives to this End, and are liable to no other Objection than what is natural for Persons of too relaxed a Piety to offer. His *Answer to the Plain Account &c.* is a judicious Confutation of that gross and fundamental Error, which consists in placing Religion more in the outward and visible Sign than in the inward and spiritual Grace. His *Appeal to Deists, &c.* proves with great Force of Reason, that the Oeconomy of our Re-

demption by *Jesus Christ* is no positive or arbitrary Institution, but a Display of infinite Love and Goodness according to the Laws and Constitution of eternal Nature. His *Answer to Dr. Trapp* is a just Correction and Representation of the *Folly, Sin and Danger* of cautioning a careless World against being *Righteous over much*: And his subsequent Writings do, according to their several Subjects, assert the Honour and Dignity of the Christian Religion as a Divine Nature and Life, against the dogmatical Dullness of the Sophist; the artificial Pedantry of the literal Sciolist; the malevolent Narrowness of the Bigot; and the infectious Oscitancy of the Formulist. A Person of high Character and of a penetrating Judgment in Divine things (whose Name would give Authority to this Remark) in a Letter to a Friend, speaks of Mr. *Law's* Works as follows: "They are certainly some of the best Things for well disposed Minds to read that I ever met with — They lead out from *Babel* and all the Delusions of a Sectarian and Party Spirit in Religion; and I find them the only Books for the sensible Deist." It must be owned, that in his latter Writings there are some Things of an uncommon Texture, which suit not the Apprehension or Turn of every Reader: But then let it be remembered, that as one Part of his Business lay with the subtle Deist, who, sheltering his Infidelity behind the Intrenchments of Philosophy, bids Defiance to revealed Religion, it would have been inept to argue with such a one from Principles which he absolutely denied, therefore he found it best to force his Lines, and to engage him upon his own Ground: And here he proves that to be no other than a deceitful Reason and a false Philosophy that furnishes Arguments for Infidelity: and shews that *Christianity* receives Illustration and Evidence from that true Philosophy which is the Light of God in the Soul, making manifest Himself and his Works both in material

terial and spiritual, in temporal and eternal Nature, and which is profitable, as well to establish the Faith of the Believer, as to put to silence the Ignorance of foolish Men. I shall conclude these Remarks with the Author's own Words, in his *Way to Divine Knowledge*, p. 246.

“ Let not the genuine, plain, simple *Christian*, who is happy and blessed in the Simplicity of a Gospel Faith, take Offence at this Mystery, because he has no Need of it; for it is God's Goodness to the distressed State of the Church, fallen from the Life and Power of Gospel Faith, and groaning under the Slavery, Darkness and Perplexity of bewildered Reason and Opinions.

“ Neither let the orthodox Divine, who sticks close to the Phrases and Sentiments of Antiquity, reject this Mystery as heretical, because it opens a Ground of Man and of the divine Mysteries, not known or found in the primitive Writers: For this is the very Reason, why he should thankfully receive it with open Arms, as having and being that very Thing which the distressed, divided State of the Church now so greatly wants, and yet did not want, till it was fallen from its first Simplicity of Faith: For whilst Faith and Life defended the Mysteries of Religion, the Ground and Philosophy of it was not wanted: But when Orthodoxy had given itself up to Reason, and had nothing else for its support but Reason and Argument from the Letter of Scripture, without the least Knowledge of the first Ground of Doctrines, then it could only be defended, as it is defended in every Sect and Division of the christian World. ”

And here we cannot sufficiently admire and adore the divine Goodness, in raising up such Lights and Helps, as are best suited to the Needs of his Church in every Age and Circumstance of it: Our own Obligations in this Particular call upon us for large Returns of religious

ous Gratitude : We have seen *Christianity* not only defended with invincible Strength against its Enemies, but rescued from Errors of Ignorance, and a dead Formality no less dangerous than open Infidelity. We have our skillful Workmen of different Denominations, that need not be ashamed ; some demonstrated in a Method of Proof not to be gainsaid, that the sacred Truths of our Religion have their sure Foundations in the Depths of a divine Theosophy : Others by apt Analogy between Things natural and divine, added to a profound Skill in the original Language of the Old Testament, pouring Light on the Mysteries of the New : A third Sort urging evangelical Doctrines in Demonstration of the Spirit and of Power, to the Conviction and Conversion of their Readers and Hearers : And lastly, Some enabled by long Experience in spiritual Things to help the *Christian* on his Way, thro' the secret mysterious Paths of that Life, which is hid with *Christ* in God. The chief of these both in Number and Strength we challenge for our own -- Members of the same Communion -- Sons of the Church of *England*, and an Honour to our Church : For are they not faithful Soldiers of *Christ*, mighty thro' God to fight the Lord's Battles, and such as both defend and adorn it by their Faith, by their Doctrine, and by their Lives ? But what Kind of Reception and Encouragement have many of them met with from us ? Have we given them the right Hand of Fellowship, and the Honour due to the Champions for the Truth, and Men of Renown ? Or have we not given them Cause to complain, that they have been wounded in the House of their Friends ? Have not opprobrious Names and Distinctions been fastened on them, to make them pass for Sectarists and Schismatics ? Has not every Door to Favour and Advancement been shut against them, and, whilst Church Preferments are daily sold to the highest Bidder, like Fishes in a common Market, have we not seen

seen some of them starving in little Schools, Curacies, and Lectureships, or depending on occasional Benefactions for their Subsistence? And have we not seen of these able Ministers, not of the Letter only, but of the Spirit also, supplicating Votes to be received for their Pastors by those who, had they known their true Interest, would first have sought this Honour and Blessing of them; and have we not seen them supplicate in vain? These Things ought not to be said, if these Things were so: But it is not the Design of this Preface to be particular. O when shall we learn to distinguish better! When shall we rightly know the Things, that belong unto our Peace!

What Cause shall we assign for that Opposition to Gospel-Truths that appears amongst us, and for that Dislike to those, who urge the Necessity of Regeneration and of the spiritual Life? The true Reason is nigh at Hand, tho' others are pretended: Such Doctrines are contrary to the Maxims and Principles, that govern the Hearts and Conduct of the Children of this Generation, are at Variance with the false Interests of Flesh and Blood, declare open War against the Kingdom of Self, and strike at every Thing that is most near and dear to corrupt Nature; and therefore carnal Men of every Denomination think themselves concerned in Character, to oppose and discredit such a Representation of *Christianity*. They can be zealous in Opinions, Forms, and an external Worship of any Kind, because these leave them in quiet Possession of their Ambition, their Coverousness, their Love of themselves, and their Love of the World: They can readily take up a Profession of Faith in a suffering Saviour, nay bring themselves to trust in an outward Covering of his Merits and Righteousness for Salvation, because this costs them nothing; but to be clothed with his Spirit of Humility, Poverty, and Self-denial; to renounce their own  
Wills

Wills in his Lowliness, Meekness, and total Resignation to the Will of God ; to mortify the fleshly Appetites ; to be crucified to the World ; to strip themselves of all Complacency and Satisfaction in those Endowments, whether natural or acquired, which appear great and glorious in the Eyes both of themselves and Others ; and, in a Word, to take up their Cross, and nakedly follow a naked *Christ* in the Regeneration : -- These are hard Sayings, they cannot bear them : but Wisdom is justified of her Children ; unacceptable as these Doctrines are to others, yet to them, and in them too, they are the Power of God, and the Wisdom of God. It was by such Foolishness of Preaching, that *Christ's* Kingdom first prevailed over the Kingdoms of this World, and it must be by the same Doctrine, under the Influence of the same Spirit, that we can only hope for its Continuance to the End of it. Evangelical Preaching is the most proper Means of producing evangelical Fruit, such as a living Faith in *Jesus Christ*, Heavenly-Mindedness, and Holiness in the inward Parts ; and unless the great Gospel-Doctrine of Regeneration be mainly insisted on, the people in general will be so far from seeking a new Nature, that they will not know, that they want it : But these Truths affectionately urged enlighten the Understanding, convince the Sinner, warm the Heart, and through Grace are powerful to convert and change it. And accordingly we find, that where this great Mystery of Godliness, God manifest in the Flesh and revealed in the Heart by his Spirit, is preached with Energy, and from an inward Experience of its Power, the Word prevails mightily, and is received into every fitly prepared Heart, not as the Word of Man, but, as it is in Truth, the Word of God, who still bears Testimony to the Word of his Grace, with Power from on High.

That the Doctrine of Regeneration, or a new spiritual Birth of a divine Nature in the Soul, together with other  
Matters

Matters of inward Religion, as well as they that preach them, have of late Years fallen under the Disgrace and Reproach of Enthusiasm with many, will not be denied: But that this Charge is nothing new, or contrary to what might be expected, the pious Mr. *Burkitt* declares, in his Note on that Passage in *St. Mark*, where some are said to have gone out to lay Hands on our Lord, saying that He was beside himself, "Learn hence (says Mr. *Burkitt*) that the forward Zeal and Diligence of *Christ* and his Ministers in Preaching the Gospel, is accounted Madness and Phrensy by a blind World: But they may say with the Apostle, *If we be beside ourselves, it is unto God.*" And in his Note on these last Words (2 Cor. v. 13.) he observes as follows, "Wicked and carnal Men account and represent the holy Servants of God as a sort of Mad-men: Workings of Grace are sometimes so far above Reason, that they seem to be without Reason. There are several Acts of Holiness which the profane World esteems as Madness, as eminent Self-denial, great Seriousness in Religion, their burning Zeal, their holy Singularity, their Fervors of Devotion, their Patience and Meekness under Sufferings and Reproaches. All these Acts of Holiness represent the Saints as Mad-men to a carnal Man." I dwell the longer on the Article *Enthusiasm*, as well because a late Author has availed himself of the common Acceptation and Abuse of this Word, to ground thereon his irreverent and profane Treatment of the Mysteries of the Divine Life, and to cast Reproach upon every Thing that is inward and experimental in Religion, as because it will open the way to some useful Instructions for the common Reader.

As the Word *Enthusiasm* is frequently misapplied, because little understood, it will be needful to settle its Definition and Kinds, in order to fix its Sense: For Want of due Precision herein many confound different  
Kinds

Kinds of Enthusiasm widely remote from each other, tho' their Reason for this is oftentimes easy to discover: The Word, according to its present vulgar Use, answers well enough the Purpose of Reproach, and as few Persons have Discernment sufficient to see the Misapplication, the Odium intended easily falls upon the Person or Doctrine they are pleased to connect with it. But if this Word is sometimes taken in an ill Sense, it has also a good Meaning belonging to it, as will be shewed in its proper Place; and in the latter Sense, to use the Words of a learned Author, "A Spice of Enthusiasm" is no unreputable Thing, seeing that a Man seated on "this Bench finds himself in very good Company, some" of the greatest Philosophers, Prophets, Legislators, "Doctors, Fathers, and Saints in all Ages being confessedly his Assessors.,,

Enthusiasm, as it respects Religion, divides itself into a threefold Distinction, all agreeing in the Sameness of the Object, but differing in the State of the Persons, who are the Subjects of it. I shall consider these three Kinds under the several Epithets, malignant, mixed, and pure.

One Species of a malignant Enthusiasm, and that the most common, consists in a blind intemperate Zeal for something called Religion, of any Denomination, under the embittered Fury of a Party Rage, directed by the untutored Passions of the animal Man, and standing in all the Depravity of corrupt Nature. It can look no farther than Names and sensible Things, and therefore treats with Contempt the Mysteries of the Divine Life, is an utter Enemy to all Spirituality in Religion, and uses the Word *Sanctified*, as applied to Persons, only as a Term of Derision, appropriating Sanctity to Places, Buildings, Vessels, or Vestments: But tho' its Zeal be exercised on nothing better than Ceremonies, Names, and sensible Objects, yet it is no less interested in their Defence than  
if



if eternal Salvation entirely depended on them, and therefore such as come under this Predicament, are ready upon the last Preference given to the Essentials over the Circumstantials of Religion to cry out as loudly as the Men of *Ephesus* for their great *Diana*. If some Notions about Doctrines enter into this kind of Zeal, as Charity is wanting, they only serve to inflame it the more, whilst they go about to sanctify their Wrath with the Pretence of contending earnestly for the Faith. The mad Knight Errantry of the Crusades was strongly tinged with this Spirit of enthusiasm, and likewise all Wars in every Age that have been entered into for the Propagation of Religion; and such Madness unto the Death has been fancied Martyrdom. Now as this kind of a wild-fire Zeal greatly inflames the unmortified Passions, the Devil finds an easy Access thro' it to the Heart, where he reigns with uncontrolled Dominion, and is properly and truly Abomination sitting in the Holy Place, even that Place which should be a Temple consecrated to God, and the peaceful Mansion of the Spirit of Love: And this is deservedly called a malignant Enthusiasm from the Effects it produces, as Variance, Wrath, Strife, Wars, Persecutions, and Massacres on account of Religion, Men acting the Part of Savages one by another at the Instigation of the Devil, and calling the Murder of their Brethren the doing God Service. All such Professors, however they may boast the Antiquity of their Church, the Excellency of its Constitution and Discipline, or the Orthodoxy of its Creed, do notwithstanding fall greatly short of the Religion of good Heathens, and we scruple not to pronounce, that *Plato* and *Plotinus* had a far better Faith and Practice. The learned Dr. *Henry More*\* speaking of the Illumination of certain Theosophists, which he attributes to natural Light and a complexional Philanthropy, expresses himself thus: "This Illu-

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" mination

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\* See his *Divine Dialogues*.

" mination of the Theosophists is not so contemptible  
 " but that they justly magnify it above the grim Fero-  
 " city of the superstitious Factions in the embittered  
 " Churches of the World, who have not so good an In-  
 " spiration as this, but their Tongues and Hearts are set  
 " on Fire of Hell. This Light of Nature, I say, is a-  
 " bundantly well appointed both for Right and Skill, to  
 " chastise and reproach the gross and grievous Immo-  
 " ralities of hypocritical Religious, and to be subservient  
 " to that Truth and Life that is really Divine"

Is there any need to justify the Doctor's Remark, or  
 to prove that mere human Virtues founded on natural  
 Benevolence are preferable to a persecuting and there-  
 fore false *Christianity*? How even Reformation has been  
 deformed by this Antichristian Leaven in some who have  
 boasted in her Name, a moderate Acquaintance with  
 Church History will make appear, and sadly shew how  
 the same Spirit of Wrath and Bitterness which, in the  
 Form of *Popery*, burnt the *Protestants* in Queen *Mary's*  
 Days, soon after crept into a better Form, and hunted  
 down the *Puritans* in those of Queen *Elizabeth*: And  
 when Presbytery got into the Chair of Authority,  
 the same evil Genius, dressed in a new Cloak of Re-  
 formation, forged the Fetters, of a new Uniformity, and  
 laid the Axe to the Root of Episcopacy. Independency  
 promised better Things, and pleaded loudly and strong-  
 ly for Liberty of Conscience and Universal Toleration;  
 and yet when *Independents*, driven by the Rigours of  
 Church Government out of *Old England*, got Foot-  
 ing and Power in *New England*, they forgot their Suf-  
 ferings and their Principles, and there persecuted the  
*Quakers*; but these last, tho' we have seen them with  
 Government in their Hands, were never known to per-  
 secute or molest any for Conscience sake. To the  
 Honour of that People this is spoken. But to proceed.

Under this Species of malignant Enthusiasm stand  
 likewise

likewise ranged all those who have made themselves infamous in the World by their impious Pretensions to a Divinity of Character, equalling themselves to one or other of the three Persons in the sacred Trinity; of which Sort were some of the Heresiarchs of old; and among the more modern ones are to be reckoned *David George*, who gave out, that he was the spiritual Messiah in whom all the Prophecies centred, and other Blasphemies: As also that *Peruvian* Doctor, who affirmed that he was possessed of a Sanctity superior to that of Angels, and that God Almighty had offered to make him Partaker of the Hypostatic Union, &c. To which may be added in a lower Degree the chief Leaders of a Fanatic Tribe in *Germany* \* in the Sixteenth Century, who boasted that they were commissioned by God to restore the Kingdom of *Christ*, aspired at Sovereignty, and attempted to depose Princes, declaring that they themselves were the Meek who should inherit the Earth: And with these may be joined the Fifth Monarchy Men of the last Age, and all such filthy Dreamers as go about with carnal Weapons in their Hands, to erect *Christ's* spiritual Kingdom on mundane Systems.

We see in these Instances, how Zeal for Religion springing up in Hearts unpurified by Christian Faith and Humility, partakes of all the Foulness of the Soil that feeds it, mixes with the unsubdued Passions of the natural Man, and, where it meets with any uncommon degree of Pride, and affected Singularity, lays itself open to all the Delusions of Satan, becomes impregnated with the Spirit of Error, and brings forth the poisonous Fruits of a malignant Enthusiasm.

The second Kind of Enthusiasm that falls under Consideration is of a mixt Nature; I do not mean that it partakes in any Degree of the Malignancy of the foregoing Species, for the Soul in this Case is so far in-

fluenced by the Holy Spirit, that the Devil has not sufficient hold of it to drive it into any criminal or sinful Excesses, yet it is not without a greater or less Degree of Infirmary, Weakness, and Error. But before we proceed on this Head, it will be proper to give the original Sense of the Word Enthusiasm, according to its true Etymology.

They who were supposed to be in this State were called by the Ancients *Enthusiastai*, *Entheoi*, *Theoleptoi*, or *Numine afflati* --- Men animated in an extraordinary Manner with the Spirit of God, or apprehended, seized, or inspired of God. And this Meaning of the Word is allowed and used by Dr. *H. More*, in his *Treatise on Enthusiasm*, where he speaks of *verum, pium, probatumque Enthusiasmum sanctarum, sincerarumque animarum*, or the pious, true and approved Enthusiasm of sincere and holy Souls: doubtless meaning among these such as he describes in *the Vision of the Rider of the White Horse*, Men rooted and grounded in the Love of God, and flaming with a Holy Zeal for *Christ*, and therefore fit Instruments to reform the World. I cannot help quoting the Passage (tho' with some little Abbreviation) as it seems to be delivered in the Ardour of a prophetic Spirit: "The sharpened Sword which is here said  
 "to come out of the Mouth of *Christ*, is in Effect the  
 "very same that comes out of the Mouths of his Saints,  
 "who rule the World by convincing them of their  
 "Wickedness and causing them to return to God.  
 "This sharp, piercing and vehement Reproof out of  
 "the Mouths of the People of God against the Beast  
 "and the false Prophet is here said to be a Sword coming out of the Mouth of *Christ*, because their Mouths  
 "are his Mouth, and He inspires them by his Spirit  
 "to transmit that Blast of Fire and Flaming Breath (as it is  
 "called in *Esdra*s) whereby the Wicked are consumed  
 "This Flame and this Sword I take to be clear Truth and  
 "sound

“ sound searching Reason inspired from the Eternal Word, which whetted with a holy, sincere, and unaffected kind of Enthusiastic Zeal, and backed with an unexceptionable Life and Conversation, will be like a sharp-edged Sword with the Weight of running Quick-silver in the Back of it, whose Stroke will fall with such a sway that it will even chine the Enemy at one Blow, will divide atunder Soul and Spirit, and pierce through the Joints and Marrow.” Let thus much suffice to distinguish between true and false Enthusiasm, and to rescue the Word from that popular Odium and Abuse of Language with which the Pretence or Delusion of some feigned or fanciful *Illuminati* have disgraced it.

But however exalted the foregoing Character given by the Doctor may seem, and really is, yet inasmuch as it generally comes under the Denomination of mixt Enthusiasm, it is not exempt from Infirmary and Error: But if we resolve to admit of no Reformers but such as are perfect Saints, and free from every Degree of Hallucination and Misconduct, we are not likely to see any Amendment wrought in the World. That Difference which appears among the Fathers of the Church in their Judgment concerning some Points of Religion; their Disputes one against another; \* their Retractations, and some other Particulars in their Lives and Conduct, if brought to the Test of a severe Examination, may all serve to exemplify the Truth of the Apostle’s Words, that *every Priest taken from among Men is compassed about with Infirmary*. Yet what shall we say of a *Bayle* or a *Middleton*, who could overlook the eminent Gifts and Graces of these holy Men, to pick out their Blemishes of human Infirmary, in order to discredit their Testimony and all that was divine in their Characters. There

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\* As betwixt *Chrysostom* and *Epiphanius*, *Jerom* and *Rufinus*, *Cyril* and *Theodoret*, &c.

is not perhaps any Thing more opposite to the Genius of true *Christianity*, than that Closeness and Bigotry of Spirit which hinders us from seeing and loving the Beauty of Holiness in the Character of any Person, only because he thinks not or walks not with us; as, if the all-bountiful God measured out his Grace and Goodness according to the scanty Pattern of the national, notional Orthodoxy of Men: And therefore what a little Heart must a late Writer have had, when he went about to depreciate the exalted Virtues of the Marquis *De Renti*, on account of his being of the Romish Communion! could he see nothing worthy of his own Imitation in that excellent Nobleman, that Mirrour of *Christian Piety*? Could he fix his Eye upon nothing in so glorious a Character but his Reverence for a monitory Crucifix, that Excess of Honour he paid the Saints, and some other Particularities of his Church which we commend not? Let it be told him, what he might have seen, if his Eyes had not been blinded by Prejudice: He might have seen in him a young Gentleman of Quality and Fortune renouncing the Pomps and Vanities of the World for the Love of God: He might have seen in him an Instance of profound Humility in high Life walking in the Steps of his Blessed Master, and after his Example going about, doing good both to the Bodies and Souls of Men: And he might have beheld in him the manifest Tokens of a devout Heart and heavenly Affections, and a most illustrious Exemplification of divine Faith, Hope, and Charity. All this he might have seen in the Marquis *De Renti*, if it had not better suited a mocking Humour to ridicule his Mortification and Self-denial together with some Mixture of Weakness in a Life consecrated to God. How much more ingenuous, of how catholick a Spirit was that honest Quaker who was so charmed with this Pattern of Christian Excellency (tho' I believe as much

averse

averse to Superstition as this Author) that he thought an Epitome of such a Character an Embellishment to his Book. \* " He was (says he) a Man of an enlightened Mind; and of a Soul mortified to the World, and quickened to some Taste of a supernatural Life : Let his Youth, let his Quality adorned with so much Zeal and Piety, so much Self-denial and Constancy, become exemplary to those of worldly Quality who may be the Readers of this Book. " But it seems, *He had a strong Tincture of the Enthusiastic Spirit*. Let it be asked, instead of a Reply; What Spirit he was tinctured with, and what Cause he meant to serve, when he took so much Pains to disgrace the Character of the holy Marquis *De Renti* ?

The Reader probably by this time begins to grow better reconciled to Enthusiasm in a proper Sense of the Word, and to find that it is no such terrible Bugbear as they might before imagine, nay, on the contrary, wears a beautiful Form ! But let it be carried in Mind, that they in whom the Spirit of God so dwells are but Men, and that therefore, as they have this Treasure in earthen Vessels, their Strength will be joined to Weakness, like the Feet of *Nebuchadnezzar's* Image which were partly of Iron and partly of Clay ; for few, very few there are, who have their Minds so thoroughly enlightened with Wisdom from Above, and their Hearts so totally purified by Faith and Humility, as not to have remaining in them great Mixtures of Ignorance and Frailty : Hence arise frequent Mistakes in very eminent *Christians* with regard to their Spiritual Estate, great Unevenness and Inconstancy : They find in themselves at times a very ardent Love for God, and the Flame of their Devotion rises high ; and in such Frames scarce any Figures are lofty enough to express the Sublimity of their Raptures -- We see them skipping like

Roes upon the Mountains --- riding on the Wings of the Wind, or soaring as an Eagle towards Heaven. These may be called irregular Flashes of the celestial Fire, or transient Touches of the divine Spirit, which even penetrate the animal Nature and transport them beyond themselves. Young Converts to the divine Life have generally the most sensible Experience of them, the Reasons of which are assignable; but they are apt to place too much to their account, immoderately covering them, and as much dejected upon their being withdrawn; hence frequent Complaints of Desertions, Darknes, the Hidings of God's Face, &c. The like Vicissitudes we meet with in *David*; sometimes we see him set upon his high Places, and boasting, that his Hill is made so strong that he shall never be moved; and then presently he is in Heaviness --- God has turned away his Face from him, and he is troubled.

The Soul is sometimes in a more tender Frame, and feels it self as it were melted into divine Love, so that if the former may be compared to Fire, this State may be said to resemble Oil, which is a Figure (if it be only a Figure) often used in Scripture to denote inward Joy and Gladness, as well as the Graces of the Holy Spirit. When the Soul is thus affected, it is natural for it to adopt another kind of Language whose Style is pathetic and mellifluous --- It walks in the Garden with its Beloved, whose Lips like Lilies drop sweet Myrrh --- It leans upon his Bosom, and he spreads over it the Banner of his Love --- All is ineffable Sweetness, and the Burden of the Song is --- My Beloved is mine, and I am his. The Reader need not here be told that this is the Language of the *Song of Solomon*, which was doubtless the divine Breathings of a Spiritual Affection, and not, as some of an earthly Mind suppose, the amorous Expressions of a carnal Love. But these Gusts of Suavity and Delicacy are not ordinarily of any long Continu-

ance



ance, being rather designed as refreshing Cordials to sustain the spirit in this its State of Weakness, to allure it on its Way, and to disgrace the low, gross Satisfactions of Sense, than appointed for its constant and daily Food, and therefore ought not to be passionately or impatiently coveted. We should leave the dispensing of his Comforts to God alone, who knows best what we stand in need of, and remember that a Life of Faith, under the Denial of these Spiritual Delicacies, accords for the most Part, better with the Nature of a probationary State. It may not be amiss to observe here by way of Caution, that to publish or promiscuously declare these our inward Experiences is not at all Times prudent : What passes in the Interior betwixt God and our Souls, is not alwys designed for the Benefit of others, but for our own private Instruction, Trial, or Improvement : Besides, as the Religion of too many rises no higher than their Forms, it will be talking to them as in an unknown Tongue, whilst People of a cavilling and scoffing Spirit will not fail to treat the Relaters as mad-brained Enthusiasts : But this must be left to Christian Prudence, as there are confessedly Occasions, where they may be of great Use to such as are fit to profit by them.

Another Error which People of good Dispositions under strong Religious Influences are subject to, is that of confounding the Motions of God's Holy Spirit with those of their own natural Wills and Propensions. It is said of *Socrates's* Genius or Dæmon, and that by himself, that it was dehortatory, not impulsive, restraining by inward Checks from acting upon particular Occasions, but not prompting him upon any : Tho' this is not true of that good Spirit under whose Influence all true *Christians* are, and from whom all our holy Desires and good Councils do proceed ; yet as to the distinct Knowledge of its Operations, we are generally

more sensible of its restraining than inciting Power over us: However that be, where the Impressions are not clear and convincing (as oftentimes they are not) they should be attended to with a cool deliberate Judgment, and a Mind as free as possible from all partial Affections and every sinister Bias, tried by the Rule of the written Word according to the Light given us, and offered up in Prayer for clearer Direction, and then if the Instigation continues, and does not cross any plain Duty, we are warranted in acting pursuant thereto, tho' it be contrary to the common Sentiments and Ways of others, for the *Christian* is not to be judged by the Opinions and Rules of common Men; but if he doubt, let him not act, for whatever is not of Faith is Sin: However, in this Case, it is both safer and better to call his Motive by the Name of Impression or Persuasion than an Impulse of the Spirit, since by the last we generally mean some extraordinary Vouchsafement of Light, or holy Violence upon the Will, and that upon uncommon Occasions: For want of distinguishing with a cool dispassionate Judgment in Cases of this Nature, the Ebulliency of natural Fervors and a premature Zeal will be apt to pass easily upon the Mind for divine Impulses, and our own hasty Resolves for the Dictates of God's Spirit.

A third Error which has sometimes misled very serious and pious People, is that of the Imagination drawing Pictures of so lively a Resemblance as to impress them with a strong Belief of their Reality: And to these Illusions pensive and solitary People are the more subject, on account of their greater Abstraction of Thought, for as the imaginative Faculty has a kind of creative Power, so it gains Strength by the habitual Exercise of it. The Lives of the Romish Saints are full of Relations of this sort, and as the People of that Communion generally exceed on the side of Credulity, as  
much

much as some of their Neighbours on the contrary Extreme, so this their Fondness for the Marvellous has proved a great Temptation to the Writers of those Lives to make great Additions to the Truth. But because many of these Appearances have been merely illusory, or Creatures of the Imagination, we are not upon that account to disbelieve such as come properly attested by Persons of Credit, seeing every Deceit as a Counterfeit implies a possible Reality: Besides, an absolute total Incredulity in this respect can only be supported by a degree of Credulity in another way, that is more than sufficient to believe the Point in Question; for it must proceed upon a Belief, that there can be no Communication between us and the World of Spirits, or that all such Communication is ceased, which admits of no Shadow of Proof; as also that some of the best People in all Ages have born their Testimony to an Untruth, in what they have related concerning such Appearances as from their own Knowledge. That Instance of this kind given us by Dr. *Doddridge* in the Life of Colonel *Gardiner*, may, I think, be safely admitted; and were it not that I well know with what Prejudice Narratives of this sort are generally received, I could add others of equal Authority. If it be replied, that these, according to my own Supposition, might only be Representations presented to the Mind by the Imagination --- It is readily allowed: But yet to affirm that there can be no possible Way for the Party immediately concerned to distinguish betwixt Fancy and Reality, in these Things, is to affirm, that St. *Paul* could have no Certainty in Relation to the Vision of the *Macedonian*, nor in that of the Angel in his Voyage to *Rome*, and yet we do not find that he was in any Doubt as to either, nay Doubt here would necessarily have defeated the End for which they were sent, the one being appointed for his Direction, the other for his Consolation.

But

But I think it will scarcely be doubted, for sure it ought not, whether God can give us so lively and vigorous a Perception of such Representations, as to stamp upon them all the Clearness of Certainty: Nor is it material whether the Imagination be the Seat of them or not, as He can convey unquestionable Notices to us by this as well as any other Faculty of the Mind; and to deny this Power to his good Spirit, whilst we allow that evil Spirits can practise upon the Imaginations of Men with delusive Images, is placing the greater Power in the wrong Scale. As to the Credibility of these Appearances with respect to others, that will depend much upon the good Estimation, in which the Relator stands with us for Veracity and Soundness of Mind, for, as these things are mostly for private Use, they seldom carry with them any further Credentials, unless some remarkable Effect follows which is so connected with them as to add corroborating Evidence, and such perhaps may be reckoned the sudden Reformation of Colonel *Gardiner*.

Upon the whole; as the Imagination in this our fallen State is much disordered, like the other Faculties of our Minds, through that Darkness and Deceivableness which Sin hath occasioned, therefore, as in the Matter of Impulses before, so here, great Care and Caution should be used, that we suffer not the Workings of our corrupt Nature to impose upon us, nor give Access through them to the Spirit of Error and Delusion to deceive us into a false Enthusiasm: And in order to this it will be needful to live in a daily Mortification of the sensual Appetites and Passions, which have a very powerful Influence over the Imagination; not to indulge any fond Desire after Visions and Voices, but to cherish an humble Frame of Mind, that no Inflations of Spiritual Pride may dispose us to believe a Lye: And to be much in Prayer to God, to deliver us from the  
Temptations

Temptations and Delusions of *Satan*, and all Deceits of our own treacherous Hearts, so apt to betray us into the Enemies Hands; and that He will give us a right Judgment in all Things, that we may be able to discern betwixt Truth and Error. Such a Discipline will be a Means to preserve our Minds from the Imposture of false Pictures & Images, and enable us to make a right Use of God's Dealings with us, both in the Dispensations of his Providence and his Grace.

There was the more need to be particular on this Head, as well to guard on the one hand against an Error which some well-meaning and pious People have been misled by, as against that prevailing Incredulity on the other which treats all Appearances of a supernatural kind as Fictions or Distemper of Mind, which is too much the fashionable *Hobbism* of this Age, and has a direct Tendency to Atheism: And indeed a strong Tincture of the latter is much to be suspected, where Men openly profess themselves so far *Saducees*, as to disbelieve all Manifestations of Angels or Spirits upon any Testimony whatever. Such Persons generally make the highest Pretensions to the Name of rational, tho' in this Instance they give no Proof of their being so, seeing that Reason is not more concerned in denying than affirming the real Existence of these Things, it being rather the Office of Reason to seek for Truth here, as in most other Cases, in the Mid-way betwixt believing too much and too little: And as to any Difficulty of distinguishing betwixt true and false in this Matter, the Objection concludes no more strongly here than it does against trusting to the Report of our Senses, to the Professions of Friendship, or to many other Matters that occur in common Life, on account of the various Deceits and Impositions that we are daily liable to.

It may not be unseasonable in this Place to add a  
general

general Caution against treating with Ridicule or Levity, what serious and religious People declare concerning their Experiences, tho' they may not be altogether free from Indiscretion or Mistake therein. Whatever passes betwixt God and the Soul, tho' according to our most imperfect Apprehensions of it, is a Subject of serious Consideration, and the very weakest of our Brethren, if well-meaning, are in this Case among those little ones whom we should not dare to offend. These things have been treated of late in a very unbecoming Manner, and it is high time to take Notice of it, and to rescue the Mysteries of the divine Life from the Mockery of profane Jesters. *Christianity* is too much considered by many as a Science only, but they who denied it to be experimental also, know nothing of it yet, as they ought to know, nor are qualified to speak with Propriety on any one Grace of the Gospel. The Soul has its Sensation as well as the Body, its Affections and Passions are confessedly such, nor is it easy to conceive, how we can be made Partakers of those Fruits of the Spirit, Love, Joy, Peace, but by our spiritual Senses put into Exercise by a Principle of spiritual Life, unless it may also be affirmed, that we have no other way whereby to judge of our bodily Health and Soundness than by distinct Acts of Perception or Reflexion. What a strange kind of Divinity then must that be which would rob Faith of its substantial Comforts, and explain away the high Privileges of the *Christian* into ideal Nothings, whilst it allows to the animal Man a sensible Experience of his vain Loves and earthly Satisfaction!

Let thus much suffice under the Article of mixt Enthusiasm, considered as that State of the divine Life in which there is much of Infirmary and Mistake, and oftentimes of Deception, Prejudice of Education, Passions not thoroughly mortified, or wrong Habits not sufficiently

sufficiently subdued ; but notwithstanding this Mixture of Darknes and natural Corruption with the Light and Grace of God's good Spirit, still Holiness is the prevailing Principle, and divine Love keeps the Ascendant in the Soul, as a Flame never extinguished, tho' varying in Steadiness and Lustre from different Causes. We are furnished with many eminent Instances of Persons in this Character in every Church, all holy People, (wherever outward Communion of *Christians* they belong to) being fellow Members of that Catholic Church for which we pray, and joint Associates in that blessed Communion of Saints of which *Christ Jesus*, God blessed for ever, is the only supreme Head.

It remains that something be said of pure Enthusiasm (according to the proper Definition of the Word) as signifying that high State of Christian Perfection in which Men of purified Souls hold intimate Communion with God through the Fellowship of his Holy Spirit, having their Minds defecated from all heterogeneous Mixtures, irradiated with his divine Light, and tasting the ineffable Sweetness of that Love, Joy, and Peace, which constitute a self-evident glorious Display of the Kingdom of God within us. He that is come up hither, may well be compared to *Jacob's Ladder*; tho' he standeth upon the Earth, yet he reacheth unto the highest Heavens: He is in Possession of every Thing that is great and Excellent, for he is united to God; he hath attained to the End of all Ordinances, for Love fulfilleth all Things in him, and *Christ* giveth him to eat of spiritual Meat, and to drink of the Water of Life freely: He needeth not that one teach him, for he is taught of God, and that Wisdom which is a Breath of his Power maketh her Abode with him, and feedeth him with the Bread of Understanding: He is got above the Reach of Delusions arising from the Phantasms of an irregular Imaginations, being reduced to entire Poverty of Spirit, denuded

denuded of all Self-hood, and mortified to natural Sensibilities, so that his Illuminations are clear as the Rivers of Paradise, and the divine Communications to his Soul pure as the shining Light. But how shall he particularize this State, who hath attained to no Experience of it? seeing those few who have, declare it to surpass Description: The great Dr. *More* before quoted (who in one Part of his Life seems to have been of this Number) calls it "a most joyous and lucid State of Mind, and such as is ineffable;" and in some Places, "a Union with the divine Celestial Principle:" "I am (speaking of himself in this State of glorious Liberty) *Incola Coeli*, an Inhabitant of Heaven; He that is come hither, God hath taken him to be his own familiar Friend, and tho' He speaks to others aloof off in outward Religions and Parables, yet He leads this Man by the Hand, speaks to him plainly in his own Language, sweetly insinuates himself into and possesses all his Faculties, Understanding, Reason, and Memory: This is the Darling of God, and a Prince amongst Men, far above the Dispensation of either Miracle or Prophecy. \* "

The Doctor was well aware that the Relation of such high Experiences would meet with but a very indifferent Reception from those cold stiff Religionists, whose icy Hearts were unthawed by the Fervors of divine Love, and never tasted the Sweetness of an elevated Piety, and therefore in his Mystery of Godliness, Book VIII. Ch. xiv. intituled, *A Vindication of the true Members of Christ from Pharisaical Aspersions*, he obviates their Charge of Madness and Phrenzy upon the Children of God. The whole Chapter is so pat to the Purpose, that I had much ado to forbear transcribing the Whole; but I content myself with giving the Reader an Abstract of the x<sup>th</sup> Section. "It must needs be  
" that

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\* Life of D. Hen. More by Ward.



“ that those who speak with much Zeal and Vigour  
 “ Things true in themselves, yet to others unintelligi-  
 “ ble, must be by them reputed no better than Madmen ;  
 “ And hence it was that *Festus* told *Paul*, that much  
 “ Learning had made him mad. Here probably may  
 “ be the Ground of that ordinary Saying -- *Nullum*  
 “ *magnum Ingenium sine Admixturâ Dementiae*; and ac-  
 “ cording to Analogy it may well be said, that *nullus in-*  
 “ *signis Christianus*, &c. that there is no eminent *Christi-*  
 “ *an*, that will not seem to have some Spice of Madneſs  
 “ in him, eſpecially if he be judged by the formal ſtiff  
 “ *Phariſee*, whose Poſtures and Actions are always kept,  
 “ as it were, in an outward wooden Frame, as a Child  
 “ in a ſtanding Stool ; his Traditions and customary O-  
 “ pinions being as deeply ſcored and carved in his Me-  
 “ mory, as the outward Shows of Things are ſcrawled  
 “ out in the rude Furrows of an Idiot’s Brain : And as  
 “ the unſkillful Ruſtic would ſuſpect him ſcarce found  
 “ in his Senſes, that ſhould confidently ſpeak any Thing  
 “ that palpably croſſed thoſe groſs Scrawlings written  
 “ in his Imagination : So certainly would the formal  
 “ *Phariſee* not ſtick to judge him mad, that ſhould with  
 “ Zeal and Boldneſs pronounce ſuch Things, as were  
 “ not parallel nor agreeable to the Prefigurations of his  
 “ prejudiced Mind, but moſt of all, if they were ſuch  
 “ as are above the Reach of his Apprehenſion : Surely,  
 “ the more earneſt a true Member of *Chriſt* ſhould be  
 “ in ſuh Points, the more mad he would appear in the  
 “ Eyes of the cool, prudential *Phariſee*. ”

It is obſerved with Regard to this Diſpenſation by  
 thoſe who have been raiſed to it, that it is ſeldom of  
 any long Duration, being rather a ſhort Earneſt or Pre-  
 libation of the beatific State afforded to pure and holy  
 Souls, than any permanent Diſpenſation ; and it is ge-  
 nerally, if not always, followed by ſome humbling Trial  
 accordingly we read in the Caſe of *St. Paul’s* being caught

up to the third Heaven, that immediately after this Rapt or Vision there was given him *a Thorn in the Flesh, the Messenger of Satan to buffet him, lest he should be exalted above Measure* ; by which we cannot understand less than that he was exercised with some sharp bodily Affliction for his Humiliation : And this may help to explain what frequently happens to those who belong to an inferior State, according to their more remote or nearer Approaches to this respectively, who find their joyous and delectable Intervals succeeded by Fits of Heaviness and gloomy Overcasts, whence their Complaints of Aridities, Desertions, &c. which People of a moderate Experience in the divine Life cannot be unacquainted with, tho' many, for Want of Light into the Methods and Reasons of God's Dealings with Souls, are apt to be troubled above Measure upon these Occasions, as tho' some strange Thing happened unto them, not knowing or not considering, that the same Afflictions are accomplished in their Brethren, and that they are sent, after they have suffered a while, to perfect, stabilish, strengthen, settle them.

It will be proper to observe here, that the Way to any good Degree of Perfection in the divine Life, lies through great Mortification and Self-denial : Some think it enough to get Doctrines into the Head ; but till the Heart is in some Measure purified by Faith, nothing is rightly done : And in Order to this the Children of *Anak*, those corrupt Passions and Inclinations that war against the Soul, must be driven out, the Perverseness of the Will broken, the Understanding simplified, the Pride of our Hearts pluckt up by the Roots, and all the Cords that bind us to the World and the Things of it untwisted ; in a Word, our Idols must be cast out, and every cursed Thing removed that separates betwixt God and us ; for the Pure in Heart and they only shall see God : It was by this Kind of holy Violence practised on themselves, that the Worthies both of the  
Old

Old and New Testament, in all Ages of the Church, have laid hold on the Kingdom of Heaven, been favoured with such rich Communications from God, and enabled to work such Wonders, as surpass the Belief of many in this degenerate incredulous Age : And that a preparatory Discipline of Strictness and Severity is necessary, in Order to qualify us for any extraordinary Vouchsafements of Illumination and Grace, we may learn from the Schools instituted among the *Jews* for the Training up of Persons for the prophetic Office, where they were educated in great Abstraction from the World, in the Government of their Passions and the Mortification of their natural Propensions, that being so disengaged from the common Impediments of a holy Life, they might be more at Liberty for Devotion and the Contemplation of heavenly Things, and by such previous Exercises become fit Instruments for the holy Spirit, and more receptive of heavenly Wisdom. Thus come they out holy Enthusiasts, Men of God furnished to every good Word and Work, Scribes well instructed unto the Kingdom of Heaven, and fearless of giving Offence in the Way of Duty, even before Kings, being no less qualified for Reproof and Correction than for Doctrine and Instruction in Righteousness, Patterns these for all Persons of a religious Character, whether they live in Colleges, or are in Kings Houses ; whether they attend on those who go clothed in Purple and fine Linnen, and fare sumptuously every Day, or are called forth to a more promiscuous Employment of their Office : For tho' the Dispensation of Prophecy as it respects the foretelling future Events, has of a long Time ceased in the Church, yet the Character of Prophets in the Capacity of Expounders and Declarers of God's Word and Will, and as Denouncers of his Judgments on all impenitent, even the most dignified, Offenders, is never to cease in it, neither is the Lord's Hand shortened, that it cannot extend

rend Comfort and Courage, Light and Direction for these Purposes now as formerly : But alas ! Our Hearts are strained, that they cannot receive it as they ought, and we are so entangled, as to Many of us, with such an evil Covetousness after the Things of this Life, so studious to seek the Honour that cometh of Man more than the Honour that cometh of God, that we want Boldness to hold the Faith of our Lord *Jesus Christ* without Respect of Persons : For let Men be never so highly titled or characterized, let their Pretensions to Learning be what they will, and their Acquaintance with Creeds, Canons and Commentators never so extensive, yet so long as they continue Men of this World, and follow the Things of it, so long as their Affections are set on Things beneath, and their Hearts unsurrendered to God, they are no better than dry Bones as to the divine Life, without Marrow or Moisture ; and as they cannot in such a State receive the Things of the Spirit of God, nor having spiritual Senses exercised thereto, so will these Things of Course appear Foolishness unto them in Others, and they will speak evil of that which they know not.

I am here led to say a Word concerning Inspiration, and to observe, that this best of God's Gifts to Men (however the Belief of this may be deemed Enthusiasm by Some ) is the certain Priviledge, in one Degree or other, of every true Christian : for the Gospel - Faith is nothing less than a supernatural Light and Power communicated to the Soul from the Father of Lights ; and every saving Grace in us is, in its Measure, a real Participation of the divine Nature. The prevailing Prejudice against the Doctrine of Inspiration thus held, arises in Part from a gross Misconception, concerning some supposed physical Distance between God and the Soul, whereas nothing is nearer to God than the Soul of Man in the original Constitution of its Nature ; nor is it now separated from him by Distance of Place, but only by the Condition

Condition of its Existence in Sin. In Proportion then as it is purified by Faith from Sin, and gives itself up to the Drawings of the Father thro' his Spirit, so far it advances in its Union and Communion with God, and comes into Fellowship with the Father and the Son : So that the Light of divine Truth shining in our Hearts, and all holy Tempers and Dispositions of the Soul are by the Inspiration of God, and real Emanations from the Fountain of Light and Love. For this Inspiration we are taught to pray in the Service of the Church ; but few seem to mean any Thing by the Word, and the Learned by their false Glosses and Interpretations of the Scriptures on the one Hand, and by exalting the Sufficiency of human Reason on the other, have so explained away this important Doctrine of all Religion both natural and revealed, that we no longer wonder, that the Belief of all internal Operations of God in the Soul is treated as Enthusiasm or Fanaticism. It is by these superficial Dealers in the Letter, that we have seen the Life of the Letter taken away, the beggarly Elements of human Ideas set up in the Room of the Light of God in the Soul, and the Scriptures disgraced by opprobrious Comparisons drawn between them and heathenish Compositions, as if one main Excellency of the sacred Writings consisted in outdoing *Homer* in Imagery, or *Demoſthenes* in Oratory : But such degrading Encomiasts would do well to remember, that he whose Character is that of being the Wisdom of God, and who in the Days of his fleshly Appearance spake as never Man spake, made no Account of human Eloquence ; and that the Authority with which he spake, consisted not in the Sublimity of Figures, or the Elegance of Diction, but in Demonstration of the Spirit and Power from on High.

A distinct Consideration of the Nature of Enthusiasm is at this Time the more requisite, inasmuch as the anonymous Author before referred to, in his Work on this

Subject, has not distinguished the different Kinds of it, but confounded Truth and Error, Light and Darknels in one promiscuous Huddle, that he might with a fuller Hand fling the Dirt of his Reproach upon experimental Religion, at the same Time ridiculing the Infirmities and aggravating the Blemishes of many pious *Christians* of different Communion, both among the Living and the Dead, in Order to form distorted Comparisons for the Sport of Buffoons and Infidels. To instance in what he says of those two different States of Mind, which christian People, who attend to what passes within them, make frequent Mention of, viz. As being at certain Times exercised with Doubts and Fears about the Condition of their Souls, and under a total Absence of spiritual Comfort, at others, highly transported with grateful Resentments of the divine Love and Favour, and filled with great Joy and Peace in believing. Now he can see nothing more in these than the common Effects resulting from the Mechanism of the animal Oeconomy: "The Force of Distemper and bodily Disorder, says he, will account for such dark and disconsolate Thoughts," ( in the former Case ) and as to the latter, he resolves it into Enthusiasm, "A Kind of Drunkenness ( these are his Words ) filling and intoxicating the Brain with the heated Fumes of spirituous Particles. " And in Order to compleat his Parallel betwixt those two States of the Mind and a common Debauch, he adds : " No sooner do the Inebriation and Incalcescence go off, but a Sinking of the Spirits, a Coldness and Dullness take Place, and the lower is the Depression in Proportion to the preceding Elevation! "

How shall we answer such Treatment of spiritual Things without Rebuke ? What shall we say, when one, who owns himself a Minister, is not ashamed to reflect so disgracefully on religious Matters ? Let us suppose then, ( if such be his Character ) that one under his Charge,

Charge should apply to him for Direction and Comfort under great Distress of Mind, complaining of uncommon Abatements of the Love of God in his Soul, and of great Deadness in Prayer ; that he took no Satisfaction in the Way of Ordinances and Duties as usual, but on the Contrary found in himself a Backwardness to all religious Exercises, and a total Insensibility of Comfort from them : Would he tell such a one, that he ought to make no Account of these Things ; that it was all owing to the Sinking of the animal Spirits, and that he might find his Relief from riding out, or cheerful Company, only taking in the Paroxysm of the Fit, ( as he is pleased to express it ) *q. f.* of Spirit of Harts-horn ? Suppose again, that some such disconsolate Person were so happy as to receive Benefit of some of his Discourses, ( if we may suppose him to have any suitable to such a Case ) and should come to thank him as the Instrument of his Consolation, telling him withal, that the Cloud which before intercepted his Light and Comfort was removed, and that he no longer doubted his State of Acceptance, being strong in Faith and Hope, and his Soul invigorated with a refreshing Sense of the divine Love and Goodness. Now what would be his Reply upon this Occasion ? Nay, what other Reply can we suppose him to make, upon his own Principles, than as follows ?

“ Neighbour ! Do not deceive your self, by laying any  
 “ Stress upon this Change of Mind that you talk of ; for  
 “ between you and me ( if I deal plainly with you )  
 “ it is nothing but a Fit of Enthusiasm, a Kind of Drunkenness, filling and intoxicating your Brain with the  
 “ heated Fumes of spirituous Particles, and when the  
 “ Inebriation and Incalescence are gone off, the following Depression will be in Proportion to your present  
 “ Elevation.”

Thus the Affections and States of the Soul, with regard to its spiritual Concerns, are resolved by him into

the Effects of Matter and Motion, and one great Part of *Christianity* subjected to the Laws of a mechanic Philosophy, and therefore no wonder that he treats the Belief of all supernatural Influences upon Man, whether Divine or Diabolical, with such an Air of Ridicule, as particularly where he banters the Belief of being possessed by evil Spirits, recommending a Dose of Physic to the Patient as the best Dæmonifuge. The Fathers of the Church held these Cases in more awful Consideration: They appealed to the Roman Court for the Truth of the Matter, \* and challenged a Trial of their Power to cast evil Spirits out of the Possessed, not by Manna or Senna, but by the all powerful Name of *Christ*: And should this Author be ever so unhappy as to be troubled with so foul a Guest, he will know of a Truth, that his cleansing must be effected by a very different kind of Cathartic from that which he so ludicrously prescribes.

But he has found out the Secret whereby to account, as from a Principle, for all these Enthusiastic Irregularities and Variations in the Temper, and that is, from a complexional Melancholy; and he refers the Reader to Dr. *Henry More's* Treatise on Enthusiasm. Now the Doctor in that Work professedly treats of the false Enthusiasm, or that ranked here under the Distinction of Malignant, and distinguishes in the very same Work betwixt that Species of it, and what he there calls the approved and pious Enthusiasm of holy Souls, as observed before. \* He allows a complexional Melancholy at the Bottom of both, fruitful of much Evil in the former, as of much Good in the latter Case, nay he passes a great Encomium on this particular Temperament, as being greatly helpful to "rouse the Soul from  
" its

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\* See *Tertullian*, *Lactantius*, and other Apologists.

\* See Sect. LXIV. as also his large Note on that Section in *Schoolia*, at the End of the Dissertation. *Latin Edition*.



" its spiritual Lethargy, to put it upon suspecting its  
 " State of false Peace, to stir it up to Self-examination  
 " and Circumspection, to guard against Levity and  
 " foolish Festing, and to prepare faithful and obedient  
 " Souls for the Work of true Regeneration and the In-  
 " fluxes of the Holy Spirit." It is very plain, from the  
 Quotations before given from the Doctor, that he was  
 no Enemy to Enthusiasm, properly so called, nay, he  
 freely confesses, that he had a Tincture of it himself:  
 his Works shew it; and it was this divine Fire that gave  
 Wings to his Soul, and Sublimity to his Sentiments,  
 carrying him at times far above those little Exactnesses  
 and Rules of Language, which suit much better those  
 minute Critics who sit trimming their Phrases  
 and turning their Periods, than Persons of his Elevation  
 and Genius: And yet when we say, that this great Man  
 at times fell short of himself, and that the Freedom of  
 his Spirit in some Instances was contracted into some-  
 thing of a narrow Partiality, we only say, that he was a  
 Man. I here take my Leave of this Author at present  
 with referring the Reader to the lxxiii<sup>d</sup> and lxxiv<sup>th</sup> Secti-  
 ons of his *Scholia in Enthusiasmum Triumphatum*, for the  
 Commendations which he there gives to a true Enthu-  
 siasm, and for Usefulness which he ascribes to a right  
 Melancholy in the divine Life.

Melancholy is generally considered as a Distemper  
 of the Mind, whereas it only becomes such through an  
 Excess of it in the animal Oeconomy, it being one of  
 those four Complexions which distinguish the human  
 Constitution. The animal Body of Man is compound-  
 ed of the four Elements answering to the four Com-  
 plexions, and the animal Spirit may be called a Quint-  
 essence or fifth Essence. Now according as one or  
 other of these four Elements predominates in Man, so  
 is he denominated Choleric, Melancholy, Phlegmatic,  
 or Sanguine; and from the particular Crasis or Mixture  
 (D) 5 of

of these Ingredient Principles arises his natural Disposition, Genius, &c. Thus he that has most of Fire in his Composition, which is the choleric Complexion, is more prone to Anger and Pride than others, impatient of Contradiction, &c. and if mistaken Apprehensions concerning Religion mix with this Temperament, it is apt to flame out in a furious persecuting Zeal, for, if it be not well qualified with the Water of Life, the Devil has great Power over it, and it is easily set on Fire of Hell, as the Words and Actions of People under the Dominion of passionate Anger too fully demonstrate. The phlegmatic Complexion is more inert and less susceptible of Impressions — The Melancholy is fixt, retentive, and circumspect — The Sanguin, active and cheerful, but inconstant. Hence proceed the different Tempers observable in Men, as also what we commonly call constitutional Virtues and Vices, (the Sin that so easily besets us) and where the Power of the Complexion is naturally strong, it stamps its Signatures oftentimes in the Lines and Configuration of the Features, so as to make them an Index to the Complexion, and herein is the true Ground of the Art of Physiognomy. Now Religion, tho' it lies deeper than the Complexion even in the Soul or immortal Spirit (which communicates with the spiritual World from whence it has its Birth) yet its Operations are tinged by the Complexion, as Light is ringed by the Colour of the Glass that transmits it: And this will account for that Variety of Appearances and Dispositions in which Religion manifests itself in the best of Men under a great Diversity of Talents, Inclinations and Tempers, as in the active and retired *Christian*, the meek and the courageous, the reserved and the communicative; for the religious Principle doth not so much alter and change the Complexion, (tho' it goes a great way towards it in some, by giving to it Consistency and Fixedness) as it qualifies, corrects, and  
purifies

purifies it; and perhaps this is what we are to understand by the Sanctification of our Bodies, not of the gross corruptible Flesh, but of the Complexion.

It is easy to believe, by what is said of *Paul's* breathing out Threatnings and Slaughter against the Disciples of the Lord, and of his being exceedingly mad against them in persecuting them from City to City, that he was by Nature choleric; nor are we to suppose that his Conversion wrought a total Change in his Complexion, but sanctified it: His Zeal was ardent both before and after, but here lay the Difference: In the one Instance it was a natural Fire or blind Imperus, in the latter a holy Zeal for God and Souls, under the Direction and Influence of divine Light and Love: St *John* perhaps had all his Light and more than all his Love, but not so high a degree of fervent Zeal. Now what should we say of any one that should go about to explain the holy Zeal and Love of these great Apostles from a natural Elevation of the animal Spirits, or the heated Fumes of rarified Particles? We could not, I think, say less, than that such chemical Reasoning ill accounts for Christian Graces. Had the Author who says such Things been a mystic Writer, and spoken of spiritual Inebriation, after the Manner of those Authors we could well have borne with him, but it plainly appears that he had no Notion of that, any otherwise then as a fit Subject of Banter, and therefore could only speak of it in Derision. Let us hear the divine *Macarius* describing the Elevations and Depressions of spiritual Persons in a way becoming so serious a Subject, and like a Man thoroughly experienced in heavenly Mysteries, in the following Extract from his xviii<sup>th</sup> Homily, where he ascribes them to the Operations of the spirit of God in holy Souls. "At certain Times they are elated as at a Royal Banquet, and rejoice with Gladness and Joy unspeakable: "at others, as the Angels, light and agil, and as it were  
" free

“ free from all Incumbrance of these material Vehicles:  
 “ And at other Times, like Men overcome with Drink,  
 “ exhilarated and even intoxicated with the Spirit. At  
 “ other Seasons they are sunk into Grief and Lamenta-  
 “ tion for all Mankind, interceding for the whole Stock  
 “ of *Adam*, and taking up a wailing and weeping for it:  
 “ Then again so inflamed with the Joy and Love of the  
 “ Spirit, that if it were possible, they would snatch up  
 “ every Man into their Bosom. Sometimes they are  
 “ humbled so far below every other Person in Self-  
 “ abasement, that they thing themselves inferior to and  
 “ less than all: At others, they resemble a strong Man,  
 “ who comes forth in Royal Armour to the Battle, and  
 “ valiantly overcomes his Enemies, &c. So very vari-  
 “ ous is the Way of the Spirit in conducting the Soul  
 “ to God, sometimes refreshing her, and sometimes try-  
 “ ing and exercising her, that so she may be presented  
 “ pure and perfect to our heavenly Father.”

In a word — To go about to explain and account  
 for spiritual Effects from the sole Agency of material  
 and mechanical Causes, and thereby to exclude the  
 divine Spirit from the Work of Religion in Man, ar-  
 gues great Ignorance in the true Nature of things, nay  
 it is more than *Cartesian* Infidelity, and borders upon  
 Atheism. If therefore we would speak philosophically  
 upon Religious Subjects, we must know something of  
 of the spiritual World, that so we may be able in part  
 to conceive, how the Good or the Evil Spirit in Con-  
 junction with the Soul acts in and through Man's Ani-  
 mal Nature, according to the Law of his material Sy-  
 stem: And this Knowledge, as far as it goes, will help  
 to explain the Connexion of the Soul with the Body  
 through the Mediation of the Animal Spirit, and also  
 account for a great Variety of Matters in experimental  
 Divinity: But this must be from the same Light which  
 gives us the spiritual Knowledge of the Scriptures, and

even in the most illuminated will be knowing but in Part, and seeing as through a Glass darkly in this State of great Imperfection; however, it may well be called Day-light if compared to the Darknes of the natural unenlightened Man, who, as such, cannot know the Things of the Spirit of God, but will account them Foolishness. Thro' want of some degree of Knowledge as to the Communication betwixt spiritual and material Nature it is, that our Systems of Philosophy in general are so very defective, and rather leaning to Infidelity; and hence probably may have proceeded that well known Reproach cast upon Physicians, for that being led by the Study of their Profession into a more intimate Acquaintance with the physical Causes and Operations of the Animal Oeconomy, many of them, either through want of Faith, or want of Knowledge in spiritual Nature, have mistaken second Causes for the first, and so by resting there, have stopt short of God. Sure it is, that true Divinity and true Philosophy are never at variance, but on the contrary, when rightly understood, are mutually helpful to each other: And yet after all we must allow, that the nearest way to God is by Faith, Hope, and Charity, and that these far surpass, and will do more for us, than the Knowledge of the highest Mysteries. But to return to the subject of Melancholy.

This of all the Complexions is best fitted for receiving and retaining religious Impressions, as being the most stable and serious, and, if properly qualified with the Sanguine, is perhaps the most perfect and amiable of the four: Yet this, like the others, has its Danger and Temptations, for by Reason of original natural Corruption the evil Spirit has Access to the Soul through this likewise, none but the Lord of Life having ever been able to say -- "He hath no Part in me." That Melancholy will operate very powerfully in Persons of this Complexion

Complexion in the Religious as well as any other Character, sometimes driving them to Despair, and in some Instances ending in Madness, stands confessed: Hence the Undiscerning are apt to ascribe it to Excess in Religion, or to what Dr. *Trapp* calls *being Righteous over-much*, whereas the true Cause is some radical Evil, or vicious Excess in the Complexion, and therefore Madness in this Case is to be accounted for in the same way that we account for Phrenzy, Lunacy, or Idiocy in any other of the four Temperaments: and we may with as good Reason blame the Sun for producing noxious Weeds and poisonous Plants, as attribute these Effects to Religion, which is well calculated to correct all Disorder of the Passions, and to settle the Mind in Tranquillity, Peace, and Comfort. The primary and fundamental Doctrines of the Gospel are, first, that of Original Sin, or our lost, undone State by Nature; but this Disease, mortal and universal as it is in itself, finds its Remedy in that Redemption which is by *Jesus Christ*. Secondly, the Impossibility of our being justified before God by any Works or Deservings of our own: But then here we are relieved from our Impotence and Misery by the free Offer of that Faith and Grace, which are abundantly sufficient for us. Thirdly, the Necessity of a spiritual Birth of a divine Life in the very Essence of our Souls, in order to which there is no help to be found in Man, for there is no Medicine for such spiritual Health in us: But here the Almighty Saviour stands engaged by his sacred Promise, that "to as many as will receive him He will give Power to become the Sons of God." Here is no other Ground of Despair in these Doctrines than that of being able to become our own Saviours, and such kind of Despairing must be allowed a necessary Step to right Believing.

Let us now Briefly consider what Effect these, and the like evangelical Doctrines, when powerfully urged, are

are likely to have on different Persons, according to the Difference of their State and Disposition: The hardened Sinner and the impenetrable Infidel will mock and deride with the *Athenians*, or oppose and blaspheme with the *Jews*, whilst those of a more pliable Temper, and whose Hearts lye open to the Stroke of Conviction will be rouzed from their Lethargy, and made to cry out, "What shall I do to be saved"? The Formulist, if his Ears be open to Instruction, will be taught, that the Kingdom of God standeth not in external Forms and Modes of Religion, but in Power, and that the true Worshipers are those that worship the Father in Spirit and in Truth; And the Legalist, if he can be moved from his false Foundations, will here learn the Vanity of going about to establish his own Righteousness, and be driven to seek and sue for that Righteousness which is of God by Faith: Or, where these Doctrines prove insufficient to persuade, the Terrors of the Lord, as held forth in the Law, may be powerful to convince both the outward Sinner and the Pharisee, and compel them to give up both their Unrighteousness and their Self-Righteousness; and this by breaking open the whited Sepulchre, and discovering the Rotteness and Corruption that are within; by making manifest the Purity and Holiness of God's Nature, and the Impurity and Sinfulness of Man's Nature; by shewing the Perfection of God's Law, and the Imperfection of Man's best Obedience, and by laying open to the Conscience the Sins of the Heart and the Sins of the Life, and so bringing into Judgment. Now it may so happen, that the same Terrors and Denunciations which are needful to pluck some as Fire-brands out of the Burning, may be turned by others of a deep complexional Melancholy into the Matter of their Despair, nay into such a kind of it as may prove incurable, notwithstanding the most skilful Applications both of the bodily and spiritu-

al Physician; but this we cannot prevent, any more than some other obstinate Distempers incident to the human Mind; the Law and the Gospel must be enforced according to God's Appointment, and the Event be left with him who can save by Fire as well as by Water, and is not obliged to give an account of these his Matters. But after all, these are to be considered as particular Instances, and therefore making no Part of a general Rule, for it is far otherwise, for the most Part, with Persons who are exercised with strong Fears concerning their spiritual Condition, and who under such Circumstances, are not only curable, but in the right way of their Cure, this Sickness being not unto Death, but for the Glory of God, that the Son of God may be glorified hereby in the Salvation of their Souls.

Convictions on Account of Sin, ( which is the preparative Work for the Gospel State, or the Kingdom of God within us ) may not improperly be termed the Physic of the Soul, and in Order to operate efficaciously, it must act powerfully; for that sorrowing after a godly Sort which it produces, works great *Carefulness, Indignation, vehement Desire* and *Self-Revenge*; it penetrates deep, even to the very Foundations, and sometimes, for a while, spreads a horrible Gloominess over the Mind, the Party feeling the Sentence of Death in himself and subscribing to the Justice of his own Condemnation. This was certainly the Case of *David* "in that Day of his Complaint, when " the Arrows of " the Lord stuck fast in his Soul, and his Flesh trembled for fear of his Judgments; when he had no Rest " in his Bones by Reason of his Sin, and all God's Storms " went over him" The same is well understood in one degree or other by every experienced *Christian*; and Others would do well to beware, how they ridicule or speak lightly of such distressing Perplexities---far better would it be for them that they were in the same Condition



dition. Too many there are, who being entirely ignorant in this Way of God's Dealing with Souls, take upon them the Office of Advisers, and so are apt in Cases of this Nature to prescribe improper Reliefs and false Comforts ; they are for healing the Wound before it is searched and cleansed, which causes it to ulcerate the more, not considering that this is not a Disease which is to be got rid of at any Rate, and the sooner the better, but a State which is to be passed through, figured by the Journeying of the *Israelites* through the Wilderness from *Ægypt* to *Canaan*. The Soul is here in its right Way of Discipline, and placed on the Foot of *Mount Sinai* under Thundrings, Darkness and Fire, to make it sensible of its Sin, and of the terrible Majesty of a Sin-avenging God, that so the Law may do its Office upon it, as a Ministration of Condemnation, and act the Part of a Schoolmaster to lead it to *Christ*, as its only propitiatory Sacrifice, Righteousness and Salvation. Thus the Way to *Sion* lies by the burning Mountain of *Sinai*, and *Moses* with his correcting Rod conduct us to *Christ* through *John's* Baptism of Repentance, as this prepares us for the Baptism of Regeneration. These Persons then are not mad, as the World supposes, but returning Sinners coming to their right Mind, as the prodigal Son is said to have come to himself, when he became sensible of his Folly and was brought to Repentance : They are under the Leadings of the Father to the Son, that the Son may present them to his Father cleansed and redeemed by his Blood, and that the holy Ghost, proceeding from the Father and the Son, may sanctifie them, and make them a peculiar People holy in all Manner of Conversation, and zealous of good Works.

Or if this must be called Madness, let it at least be allowed a less dangerous Kind of it than Presumption and Madness in sinning, as a wounded Conscience affords more Hope than a benumbed or seared one. But do you

herein shew that your Minds are set upon Righteousness, and that you judge the Thing that is right, O ye Sons of Men! Turn your Eyes to the great Bedlam of the World, where its Votaries are running mad at such a Rate after Folly and Riot, where Invention is racked to lull Conscience asleep, and where Millions are rocking themselves to spiritual Slumber in the Cradle of Death, and treat every faithful Watchman that sounds the Alarm to rouse them from their false Peace, as the Enemy of their Repose: Cast your Eyes, I say, on this Theatre of Vice and Frolick, this Fair of Vanity, where Prince *Abaddon* holds his perpetual Jubilee, and say, which of these two Schools, *Christianity* or the World, turns out the greater Number of mad Folks. Which would an Angel pronounce most rational and sound in Mind? The sordid Race of Mammonists, the giddy Tribe of Pleasure-seekers, and the fantastic Crowd of Fashion-Followers, or the poor broken-hearted *Christian* lamenting his Sin and Misery, and in the Power of divine Grace working out his Salvation with Fear and Trembling, and following a despised *Jesus* through Mockery and Derision to eternal Blessedness and Glory? If you are not of the Number of the infatuated, you cannot hesitate a Moment to resolve the Question aright; for Wisdom is justified of her Children.

I have the longer insisted on the Subject of Experiences, as well because all true Religion must both begin and end here, as because very few of our Theological Writers touch upon these Matters; and therefore whilst Some lay down excellent Rules for the practical Life, enforce the Obligations to a regular and decent Discharge of all the Parts of external Worship, or imbue the Mind with sound and wholesome Doctrines, let others be permitted, according to the Length of their Line, to launch out farther into the Deep, and there let down their Net for a Draught: Thus, whilst Some are instructed

red in the Principles or Rudiments of the Doctrine of *Christ*, and others are led on unto Perfection : Whilst we deal out Milk to Babes, strong Meat to those that are of riper Age, and speak the Wisdom of God in a Mystery to them that are perfect, the whole Body is edified in Love, and every Man hath Praise of God.

It is very certain, that the greatest Part in every Age and Place have stopt short of the Truth and Substance, by resting in the Outside of Things ; and therefore *St Paul*, that great Preacher of inward and spiritual Religion, takes much Pains both with *Jew* and *Gentile*, to convince them of their gross Ignorance and Error in this Particular ; for if the latter were in general ignorant of the true God, the former worshiped Him not in Spirit and in Truth ; if the latter bowed down to Stocks and Stones, the former idolized their Forms of Worship instead of Worshipping God, through their Forms ; and so all had sinned and come short of the Glory of God. The *Jews* esteemed themselves the Chosen, the Temple of the Lord, and the Seed of the Covenant, and they pleaded their Circumcision, their Priesthood, their Temple-Services and their Ordinances of divine Institution as the Marks of their Election : And a peculiar People they certainly were, and chosen to distinguished Favours and Privileges, but no otherwise elected to Salvation, than as they continued in the Grace and walked in the Light and Love of God ; “ for he was “ not a *Jew* which was one outwardly, neither was that “ Circumcision which was outward in the Flesh ; but “ he was a *Jew* which was one inwardly, and Circum- “ cision was that of the Heart, in the Spirit and not in “ the Letter ; ” the outward Ordinance representing to them that Corruption of our Nature by original Sin, which was to be cut off and renounced, and that they were to be a spiritual People, holy to the Lord, and “ born again, not of the Will of the Flesh, nor of the “ Will of Man, but of God. And

And here we cannot but lament among the many sad Effects of the Fall, its having introduced such Grossness and Darkeness into the Mind of Man, that it so hardly elevates itself to the Consideration of heavenly Things. From this Propensity to Matter and Sense Idolatry first took its Rise --- Men wanted Objects of Worship, that they could see with their bodily Eyes, & so adored the Host of Heaven, or Images of their own making : And hence it is, that among those who profess to worship the true God, so many are wholly taken up with what is external in Religion : “ See what Manner of Stones and great Buildings are here ! ” said one of the Disciples to our Lord : “ And *Jesus* answering said unto him : Seest thou [admiest] these great Buildings ; There shall not be left one Stone upon another, that shall not be thrown down. ”

And as there is an outside Worship void of the Spirit of Devotion, which availeth not, so likewise there is an outside Knowledge in Religion, without the Spirit of Wisdom that profiteth not ; for it is not a literal or historical Understanding of the Scriptures that makes wise unto Salvation : The Art of Criticism and Skill in Languages may make a fair Show in the Flesh, and procure us the Reputation of learned Men, but unless the Spirit give an affecting and edifying Interpretation of them, they will be but as a sealed Book to us in Things pertaining to God. *St. Paul* disclaims all human Knowledge and Self-Ability, considered separately from the divine Teachings of the Spirit, as insufficient for the Work of the Ministry --- “ Our Sufficiency, says he, is of God, who has made us able Ministers of the New Testament, not of the Letter, but of the Spirit. ” These Things rightly considered, there will be little need of an Apology for insisting, and that strenuously, upon the Necessity of the inward and spiritual Life, the Kingdom of God within us, as that divine Source from which  
alone

alone all holy Desires, all good Counsels and all just Works can proceed ; as that heavenly Light which alone giveth true Wisdom, and makes all our other Knowledge and Learning of any real Benefit to us in the christian Life ; and as that Principle of Holiness which sanctifies all our Morality and religious Services, and without which they are nothing worth.

It is further evident, that nothing less than calling People to the Spirit and Power of Godliness can be sufficient at this Time to bring about a Reformation both of Principles and Practice amongst us ; and most serious People think, that this was never more needed. That the best Things when corrupted, become the worst, is a proverbial Truth, and if so, bad *Christians* must be the worst of Men. Corruption did perhaps never spread wider nor sink deeper than at present ; and the Want of Truth and Justice in the Words and Dealings of *Christians* is become our Reproach in the Mouths of *Turks* and Infidels : Nay, are not the Provisions made by publick Appointment for the Redress of Injustice become, some how, so slow in Execution, so vexatious and burdensome oftentimes in their Process, that to suffer Oppression in many Cases is a less Evil than the tedious and expensive Operation of its Remedy ? What shall we say of the Sophistication of Wares and Merchandise, the abominable Adulteration of medicinal Drugs and Liquors, and other Frauds in Trade commonly practised, nay Frauds supported by customary Perjury : And lastly, what shall we say of a Depravation of Manners so horrid and worse than heathenish, that the very savage *Indians* of *America* are afraid to suffer their Children to converse with *certain Europeans*, lest they should be corrupted by them\*. Must not that be a false Charity, that cast its Mantle over such nation-

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\* See the late Bishop *Berkeley's* Tracts, and Dr. *Hales's* Advice to Dram-Drinkers.

nal Sins as these ? Must not that Zeal for Religion have lost both its Name and Nature that can be silent here ?

Lastly. It is from a Revival of the Spirit of true *Christianity* in the Hearts of Men alone, that we can hope to see Peace restored on Earth among the divided Churches of *Christendom*. Whilst Religion resides only in the reasoning Part of Man, it is tinged with all the Prejudices and Passions of his Nature, and his Reason will be ready to plead for or against the Truth, as Interest or Education sways the Man, it being little better than that hired Kind of Logic that wrangles at the Bar, whether it rails in the Pulpit, harangues in the Synod, or wields the Club of Controversy. Much of political and polemical Divinity is of this Sort. But the Wisdom that is from above, is first pure, then peaceable, gentle, full of Mercy and without Partiality ; for the same good Spirit that enlightens the Understanding, cleanses the Heart from all Bitterness, Malice and Hypocrisy, and therefore operates by Purity, by Knowledge, by Love unfeigned. A Party-Spirit, whether it be in Religion or Politics, proceeds from Littleness of Mind and Narrowness of Heart, and it puts out both the Eye of the Judgment and the Eye of Charity, and so hinders us from seeing the brightest Excellence in our Neighbour that is not just as high or low as ourselves, as I heard a Man of Learning once say, that he could not allow *Milton's Paradise lost* to be a good Book, because written by an *Oliverian*. But the *Christian* knows no such Straitness ; for his Bowels are enlarged towards all that will come within the Embrace of his Charity, which is as wide as the East is from the West. He cannot wrangle and hate about Differences of Opinion, for he is got above them ; his Call, his universal Call is to Love, and he has adopted for his Motto that Saying of *Luther* -- *In quo aliquid Christi video, illum diligo* -- “ In whomsoever I see any Thing of *Christ*, him I love.” In this Man, where-  
foever

soever he lives, and by what Name soever he is called, the Kingdom of *Christ* is come ; and of such heavenly Men and Women it will consist in that enlarged glorious State of it which we are given to look for : And what if it be already begun on Earth ?

I cannot conclude this preliminary Discourse better than with an Extract from Dr. *More's* Preface to *the Mystery of Godliness*. After he had before asserted, that the End which all Parts of the christian Mystery point at, is the Advancement and Triumph of the divine Life in the Soul, in the Exaltation of which God is most highly glorified, he declares his Belief of a future happy State of the Church, when the Spirit and Power of the everlasting Gospel shall prevail in the Hearts of Men :

“ There shall be, there shall be, most certainly, a  
 “ Time, when the Sun of Righteousness being risen,  
 “ *Aegyptian* Mists and Darkness shall be dispersed : When  
 “ all the Filth and Dross of the Church shall be consum-  
 “ ed and purged away by the Ardor of divine Love :  
 “ When all Barbarity of Manners, and filthy Superstiti-  
 “ ons and Idolatries shall be sent into the Lake of Fire  
 “ and Brimstone : When finally, *Calvinism*, *Luthe-  
 “ rianism*, *Popery*, and whatever other Distinctions, shall  
 “ be melted down into one ( which shall be instead of  
 “ all ) truly Catholic and Apostolic *Philadelphianism* :  
 “ Which Times that God would hasten, and thereto in-  
 “ cline the Hearts of christian Princes and People, ought  
 “ to be the fervent Desire and Prayer of all good Men.”

F I N I S.





A

*Christian's Strength.*

O R,

A Plain Discovery of the Mighty and Invincible Power, that all Believers receive through the Gift of the Spirit.

First held forth in Two SERMONS, on *Acts* I. viii. and after Published for the Instruction and Use of those that are Spiritual, *Anno* MDCXLV.

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By *William Dell*, Minister of the Gospel of *Jesus Christ*; at *Telden* in the County of *Bedford*.

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1 *Cor.* iv. 19, 20. *I will come unto you shortly if the Lord will, and will know not the speech of them that are puffed up, but the Power. For the Kingdom of God is not in Word but in Power.*

2. *Tim.* iii. 5. *Having a form of Godliness, but denying the Power of it; from such turn away.*

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GERMANTOWN.

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# Christ's SPIRIT,

## A

### *Christian's Strength.*

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Acts. 1. 8. *But ye shall receive Power, when the Holy Ghost is come upon you, and ye shall be witnesses unto me, &c* Or,  
*Tou shall receive the Power of the Holy Ghost coming upon you.*

**T**HESE Words are the more Remarkable, because the very last Words in the Conference between the Son of God, and his Beloved Apostles, immediately before his Ascension into Heaven. Now, you know, when dear and intimate Friends are ready to part, as their Love then runs strongest, and their Affections are most intire and vehement, so then also they especially discourse of those Things, wherein most of all they desire to be satisfied and resolved. Thus was it between Christ and his Apostles; never was there such dear and intimate Friendship, and such sincere and burning Love between any, as between them. The Apostles, all of them loved Christ most truly, and passionately; and *Peter*, who had three times denied him, three times professed his Love to him; and being sorry that Christ should question his Love the third time, he thus answered: *Lord, thou knowest all Things, thou knowest that I love thee.* Joh. 21, 17. And Christ also loved them dearly; yea, he loved them first, *and having loved his own, he loved them to the End.* Joh. 13, 1. and so he was not discontented with them, for their leaving, and forsaking him, through Humane Infirmary, when he was led away to Judgment, and to Death: For though  
Death

Death quite puts out all natural Love, yet spiritual Love is not extinguished, but enlarged by Death. Now when such loving Friends as these, were even now ready to take their last leave of one another, in regard of bodily Presence, who would not most willingly have been present, to have heard what Discourse pass'd between Christ and his Disciples, at this their last parting.

Now *Luke* acquaints us with the whole Sum and Substance of Christ's Discourse with his Apostles, all the Time he lived together with them, after his Resurrection, till the Day wherein he ascended into Heaven: in the third Verse of this Chapter, he saith, he did discourse with them, touching the Kingdom of God. That is, not only touching his spiritual Kingdom, which he sets up in each particular Christian, and which begins at our Regeneration, and is consummate in Glorification: But also touching his Mediatory and Monarchical Kingdom; which, in the Time appointed of his Father, he should set up in the World; *When he should have the Heathen for his Inheritance, and the utmost Ends of the Earth for his Possession, and all People, and Nations, and Languages should serve him; and he should reign from Sea to Sea, and from the River to the Worlds End.* Psal. 2, 8. Dan. 7, 14. Psal. 72, 8. This was the Sum of Christ's Discourse with them, and the Apostles, were fully satisfied touching the Thing, only they were unsatisfied touching the Time. For besides, that the setting up of this Kingdom of the *Messias* in the Power, Beauty, and Glory of it, was at that Time the common Discourse and expectation of all *Israel*; the Apostles themselves remembered many Prophecies and Promises of the Old Testament, for the Restoring the Kingdom of *David*; and this they thought Christ would have done, in the Days of his Flesh: But presently, all their hopes were blasted by his Death. But when they saw him risen again from the dead, then presently their hearts were  
revived

revived, into their former hopes; but yet again, seeing nothing done, all the Time he conversed with them after the Resurrection, when now he was ready to ascend into Heaven, they desire him, first, to resolve them this Question, whether or no he would at that Time, restore the Kingdom to *Israel*; *Lord* (say they) *wilt thou at this Time restore again the Kingdom to Israel?* Now Christ doth not deny the restoring of the Kingdom to *Israel*, but denies to acquaint them with the Time when it should be done. He tells them, *it was not for them to know the Times and Seasons, which the Father had put in his own Power*, Act. 1, 7.

The like Answer to the like Demand, *Daniel* received in his Time; for when the Angel had represented to *Daniel*, the total Destruction of the Image of worldly Monarchy, together with the rise and reign, and ruine of Antichrist, and the setting up of Christs Kingdom in the World in the stead of the two former, *Daniel* said, Chap. 12, 8. 9. *And I heard, but I understood not; then said I, O my Lord, what shall be the End of these Things?* And he said, *go thy Way Daniel, for the Words are closed up and sealed till the Time of the End.* So that the Angel, who discovered the Things themselves to *Daniel*, refused do discover to him plainly and expressly the Time when they should be done; but that was to be closed and sealed up till the Time of the End. And so here in like Manner, Christ who had discoursed largely and clearly to the Disciples touching the Kingdom of God, yet denies to discover to them the Time when it should be set up in the World. And the reason why he denied this to them, to whom he had not denied himself, was not for want of Love, but because the Father had kept the Time and season, wherein all this should be done, in his own Power. Had this been placed in Christs Power, he had no doubt made it known to them, as well as he did those other Things,  
which

which he had heard from his Father; but the Father had not placed this in his Sons Power, but had reserved it in his own; and the Apostles were not to pry after, that which was hidden with God, but were to content themselves with what he had revealed.

But though the Son did not reveal to them what the Father had kept in his own Power, yet he tells them, what the Father had promised unto them, and what he had also put into his Power, and what he would certainly perform e'er long, and that was *the Gift of the Spirit of Power*, saying: *But ye shall receive Power, when the Holy Ghost is come upon you, and you shall be witnesses to me, &c.* As if he should have said: Do not you trouble your selves about secret Things, which shall not be accomplish'd in the World, till many Years after you are fallen asleep; but do you mind your present Business, wherein you are to serve God, in your Generation; your present task is to be witnesses unto me, in *Jerusalem*, and all *Judea*, and in *Samaria*, and to the utmost Parts of the Earth; to declare and make known, what you have heard, and seen with your Eyes, and looked upon, and your Hands have handled of the Word of Life: You are to testify to the World my Incarnation, Doctrine, Miracles, Life, Death, Resurrection and my Kingdom and Glory, that is to come: You are to make known to the World, the high and deep, the great and glorious Mystery of Christ and of the Gospel; and that you may be fit for this great and weighty Work, you shall receive the Power of the Holy Ghost: *You shall receive Power, when the Holy Ghost is come upon you, &c.*

Which Words also may be an Answer to another Question which the Disciples did, or might make, after this Manner:

Our dear Lord and Master, why wilt thou leave us, thy poor Disciples, among so many Evils and Enemies

in the World, which our weakness must of necessity sink under? We well remember how fearful and foolish we have been, whilst thou wast yet with us; but how much more timorous and trembling shall we be, when thou art gone from us? When thou wast apprehended by the armed Power of the Magistrates, thou knowest how we all forsook thee and fled; and I, said *Peter*, denied thee, and forswore thee, at the Voice of a simple Maid. And therefore if thou now quite leave us, what Witnesses are we like to be unto thee, and what Preachers of thy Name, among the obstinate Jews, among the angry and enraged Rulers, and People, who will be ready, for thy Names sake, every Day to deliver us up to a new death? And how shall we be able to stand amidst so many difficulties, troubles, distresses, oppositions and persecutions when thou hast left us? Surely, we are such weak and infirm Creatures, that we shall never be able to hold out, but shall lie down both in shame and sorrow.

To this Christ answers in these Words: *Accipietis virtutem, You shall receive the Power of the Holy Ghost coming upon you.* As if he should have said, you have a hard Task indeed, but you shall be furnished with proportionable Power. The Business you are to undertake, is not Humane, but Divine; the Things that you are to teach, are not carnal, but spiritual; the Work that you are to set upon, is not Mans Work, but God's: You are to act among Men for God; you are to act in the World, against the World; you are to act against the Devil, in the very midst of the Devils Kingdom. You are to convert Infidels; to make of Heathens Christians; to bring them near unto God, who are now without God in the World; to carry the Light of Heaven up and down this dark World, among the people that sit in darkness, and shadow of death, to shew them the Way to Life and Salvation; you are to turn the  
World

World upside down; to change the manners and customs of the People, to bring them off from the Idolatry of their forefathers to worship the true God in Spirit and Truth; you are to reduce the Earth into conformity with heaven, and set up God's Kingdom, here in this present World. And all this you shall not do, in ease and quietness, and prosperity, and pleasure; but whilst you are thus imployed and busied, you shall have the whole World rise up against you, and the Devil prosecuting you with his utmost Power through wicked Men, and you shall not only be hated of all Men, for my names sake, but you shall be even overwhelmed with reproaches, obloquies, slanders, oppositions, persecutions, prisons, torments, deaths. And therefore that you may be able both to do and to suffer all these Things, *You shall receive the Power of the Holy Ghost coming upon you.*

Now from these Words we shall note something generally, and something more particularly.

In general three Things. The first is this:

1. That as Christ will not suffer his Disciples to be tempted above their Power, so neither to be imployed above their Power; but he furnishes them with Power sufficient, both for their Temptations, and for their Employments; for their Sufferings, and for their Doings. And as Soldiers, that are under a wise and careful Commander, when they are near an Engagement, are not suffered to run rashly upon the Enemy, nor permitted to go forth to the Battle till they are armed, and mounted; so Christ would not suffer his Disciples to go forth in his warfare, to encounter so many evils, and Oppositions, and persecutions, and the whole Power of the World, and of the Devil, till first he had armed them with the Power of the *Holy Spirit*; *Ye shall receive Power, when the Holy Ghost is come upon you, &c.*

Christ always gives unto all those whom he sends forth  
and



and imployes of his own Power, for his own Works; heavenly Power for heavenly Works, spiritual Power for spiritual Works, the Power of God, to do the Works of God. Indeed Christ gives unto Some a greater Measure of Power, and to some a lesser, according as he intends to use Some in greater Works and Difficulties, and some in lesser; but still they have of Christs Power, whether more or less, who are imployed by Christ; and a little of that Power that is communicated by Christ, will enable a Man to do great Things, far greater than the World suspects, or imagines.

So that we may judge of our calling to any Business, and of our Employment in it, by the Power we have received from Christ for it. If we have none of the Power of Christ, we were never set on Work by Christ; for Christ never sets any on his Work, without communicating unto them of his Power. And hereby we may certainly know and conclude, that those in the Ministry that are loose and vicious, and idle, and negligent, and insufficient for that Work, were never called to it, nor imploy'd in it by Christ, but they run of their own Heads, when they were not sent, and minister in the Church for the Gain of Money, and preach only that they might live: Whereas if Christ had imployed them in that Calling, he would have furnished them with Abilities for it; and they being destitute of such Abilities, it is most evident, they were not sent by Christ.

Judge then what a Kind of Reformation this Church were like to have, if some Men might have their Minds, who would have Ignorant and insufficient Men, yea loose and prophane Men, tolerated in the Ministry, under pretence of keeping up Ordinances; when yet such Men were never imployed by Christ, nor supplied with any Power from him: Yea and what Ordinances (I pray) are those like to be, which are kept up by Men

that are Carnal, not having the Spirit? But you see here that Christ's Way and Wisdom was different from this; for he first gives the Apostles the Power of the Spirit, and then sent them to preach, when he had first enabled them to preach.

2. You see here, that Christ being to leave his Disciples, in Regard of his bodily Presence, yet leaves behind him the promise of the Spirit of Power; and this was some Establishment to them, who before had their Hearts filled with Sorrow.

Christ, though some Time he leave his People in Regard of Sense, yet he never leaves them without a promise. The Soul sometimes in the Hours of Temptation and Desertion, may want the Sense and feeling of Christ, but it never wants a Promise from Christ; and the Promise makes Christ present, in his Absence: For Christ himself is spiritually present in the Promise, and not Christ only, but the Holy Spirit also; for Christ and the Spirit are never asunder, but as the Father and the Son are one, so is Christ and the Spirit one, and all are in the Promise. And so the Promise is able to uphold the Soul in any Condition, not because of its own Nature, but because God and Christ and the Spirit are present in the Promise, and they are infinitely able to support the Soul through the Promise, under the greatest evils either of Earth or Hell. Now this Enjoyment of God in the Promise, is the Enjoyment of Faith, and not of Sense; and this Enjoyment of Faith, is the most excellent and intimate Enjoyment of Christ. And thus may the Soul enjoy Christ's presence in his Absence; his presence according to Faith, in his Absence according to Sense. And therefore Christ departing from his Disciples in Regard of his bodily Presence, leaves with them the Promise of the Holy Spirit, and in that Promise, his spiritual Presence. And this is the worst Condition that Christ ever leaves his true Church in; he leaves

leaves them his Presence in a Promise, when in Regard of Sense he forsakes them.

3. Note that *Luke* being to speak in this Book of the *Acts* of the Apostles, of the propagating and enlarging, and governing the Christian Church, doth first make Mention of the pouring forth of the Spirit, and that both upon the Apostles, and afterwards upon the Disciples : Signifying hereby, that there is nothing so necessary, for the increase and well ordering of the true Church of Christ, as the pouring forth of the Spirit. And therefore they are altogether deceived, and walk in the Light of Nature, and not of God, who think the increase, and propagation, and preservation, and establishment, and order, and ordering of the Church of God, depend especially upon the Councils, and Decrees and Constitutions of Men ; and that without these, the Church of God would soon come to woful disorder, yea to utter Ruine and Confusion ; as if Christ and his Spirit sat idle in Heaven, and had left the whole Business of his Church to Men, and the sacred Power confirmed with the Secular, were abundantly sufficient for the increase and well ordering of the Church. In the mean Time, not regarding the Promise of the Father, or the pouring out of the Spirit by the Son. And this is the very Myſtery of the Myſtery of iniquity among us, and the very Head of Antichrist, which is yet to be broken. And therefore let us know that as the Psalmist saith: *Except the Lord build the House, they labour in vain that build it ; and except the Lord keep the City, the Watchman watcheth but in vain ;* so also except the Lord through his Word, pour forth the Promise of the Spirit, and by that Spirit of his, in and through the Word enlarge and govern the Church they labour in vain that undertake these Things of themselves. For it is the Spirit alone, that through the faithful Ministry of the Word, makes the increase of the Church,

and lays hold on all the Elect, and brings them through Faith, into the Uniry of the Son and of the Father, and teaches them, and orders them, and governs them, and preserves them. And therefore you see here, that the Promise of the Spirit is first performed, before the Church of God hath any Enlargement, or Government.

And now from these general Things we proceed to the Words more particularly. *You shall receive Power, when the Holy Ghost is come upon you.*

And here we may note two Things.

1. What he promises them, and that is Power, *you shall receive Power.*
2. How they should be made Partakers of that Power, and that was, by the Holy Spirit's coming upon them.

The Point we will insist on from both, is this:

That the receiving of the Spirit, is the receiving of Power; till we receive the Spirit, we are altogether without Power; and when we receive the Spirit, then first of all, do we receive Power; Power from on high.

By Nature, we are all without strength, weak, impotent Creatures, utterly unable to do any Thing that is truly and spiritually righteous and good; for by Nature, we are nothing but Flesh, *for that which is born of Flesh is Flesh, and all Flesh is Grass*, a fading, withering, and decaying Thing, together with all the Flower of it, that is, the Perfections and Excellencies of it. So that by Nature, we are all without Power, because we are nothing but Flesh, of which, weakness is an inseparable adjunct.

But when we receive the Spirit, we receive Power; for Power is an inseparable Adjunct of the Spirit, as weakness is of Flesh; yea the Spirit it self which is given us, is Power, and that both essentially and operatively, in it self, and in us.

1. The Spirit is Power essentially in it self; for it is one

one God with the Father and the Son, co-essential, co-equal, co-eternal ; and so as Christ is the Power of God, so also is the Spirit, the Power of God ; yea the Spirit is the God of Power, as well as the Power of God. So that the Spirit is Power in himself essentially, and he that partakes of the Power of the Spirit, partakes of that Power, which is God, and no Creature.

2. The Spirit is Power operatively in us, by being in us.

1. A Spirit of Knowledge ; for the Holy Spirit teaches us to know the Things that are freely given to us of God ; yea he teaches us to know, what Sin is, and what Righteousness ; what Death is, and what Life ; what Heaven is, and what Hell ; what our Selves are, and what God is, and these Things he teaches us to know, otherwise than other Men know them. In a Word, the Spirit teaches a Christian to know all Things, that is, to know God, and the Kingdom of God, and all the Things of both, all other Things being nothing in comparison of these. Thus the Holy Spirit is a Spirit of Knowledge in us, and so of Power ; for Knowledge is the strength of a Man. Whereas an ignorant Man is a weak Man, you may carry him whither you will ; but knowledge renders a Man strong and unmoveable. And in all Things, wherein the Holy Spirit is a Spirit of Knowledge in us, he is also a Spirit of Strength.

The Holy Spirit is a Spirit of Power in us, by being in us a Spirit of Truth. And so the Spirit is, because it doth not only lead us unto the Truth (that is unto the Word which is the only Truth, as it is written : *Sanctifie them through the Truth, thy Word is Truth*, but also the Spirit leads us into the Truth ; it leads us into the Truth, and the Truth into us, till we and it, become one by an inseparable Union, The Holy Spirit takes a Believer, and leadshim into one Truth after another,

till at last it leads him into all Truth. Now wherein the Spirit, is a Spirit of Truth to us, it is a Spirit of Power; for through the Truth we learn from the Spirit of Truth, we are altogether stedfast and unmoveable, among variety of different and contrary Winds of Doctrine. And this is the very Cause, that among so many Divisions, and Factions, and Errors, and Heresies, which wofully prevail in these present Times of ours, the People of God are not seduced and overcome, to wit, because they are all taught of God, of God and not of Men, and have the Spirit of Truth, to lead them into Truth; the Spirit I say, and not Men; and so it is impossible that they should fully and finally be deceived. For wherein we are taught by the Spirit of God, it is impossible we should be perverted by Men: Whereas on the contrary, the true Ground why, so many are seduced and overcome by the Errors and Heresies of this Age, is because they have taken up their Religion only from Mans teaching, and have received their Opinions or Doctrine from Men; and so what one Man hath taught us, another Man can unteach; yea if we be led to the Truth it self, only by Man, Man can again lead us from it. For all the World cannot lead any Man into the Truth, till the Spirit lead him into it; and when the Spirit doth lead us into the Truth, all the World cannot lead us out of it; but we are so sure of those Things, wherein the Spirit hath been a Teacher to us, that if all the Councils and Churches in the World, yea all the Angels of Heaven should reach us contrary, we would hold them accursed. But a Man that hath not been taught of the Spirit, every Day you may win him into new Opinions, by the Power and Authority of Men, together with the strength of other Advantages: But he that hath been led into the Truth, is unmoveable and invincible among all Doctrines. And thus also the Holy Spirit by being a Spirit of Truth, is also a Spirit of Power in us.

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3. The Holy Spirit is a Spirit of Power in us, by being in us a Spirit of Wisdom; and so it is, because it makes us wise with the Wisdom of God, wise upon Earth, after the rate of Heaven, wise to Salvation. There is no Man wise without the Spirit of God, for the Wisdom of carnal Men is but foolishness before God, yea before Angels and Saints; but the Wisdom of the Spirit is most gracious and heavenly Wisdom. And this Wisdom of the Spirit, is the Strength of a Christian; the more he hath of it, the more mighty he is, both in all his Doings and Indurings. It is said, Eccles. 9. 15. *That there was a poor wise Man, delivered a small City from the Power of a mighty King*, and therefore Solomon concludes that *Wisdom is better than Strength*, for it can do greater Things than Strength can. When David carried himself wisely, Saul a great King was afraid of him; he thought himself too weak to deal with David, and David too mighty to deal with him, because of his Wisdom; and Solomon asked Wisdom of God above all Things, for the Strength of his Government; all Government without this, being but weak and brittle. Thus Wisdom contributes Strength to us, whereas we say of a Man that wants Wisdom, he is a weak Man; and so the Holy Spirit being a Spirit of Wisdom in us, is also a Spirit of Power.

4. The Holy Spirit, is a Spirit of Power in us, by being in us a Spirit of Faith: For Faith is a Work of the Spirit of Power; and no less Power would work Faith in us, then that which raised up Christ from the Dead, when he lay under all the Sin of Man, and all the Wrath of God, and all the Sorrows of Death, and all the Pains of Hell, it must be a mighty Power indeed, that must raise Christ then, and that Power was the Power of the Spirit; and no less Power will work Faith. So that whoever truly believes by this Faith, of the Operation of God, is sensible in his own Soul, of the

Self same Power, that raised Christ up from the Dead. And thus the Holy Spirit is a Spirit of Faith in us, and so of Power. For Unbelief keeps a Man in himself, but Faith carries a Man out to Christ; now there is no Man weaker than he that rests on himself, and there is no Man stronger, than he that forsakes himself, and rests on Christ. And so a Man through the Power of Faith, is able both to do and endure the self same Things which himself did and endured.

1. He is able to do the same Things that Christ himself did, and therefore saith Christ, *all Things are possible to him that believeth*; so that a Believer hath a Kind of Omnipotency, and all Things are possible to him; because by Faith he lays hold upon the Power of God, and all Things are possible to the Power of God, and so all Things are possible to a Believer, who is Partaker of that Power of God. And hence Paul saith: *I can do all Things through Christ that strengthneth me* Phil. 4, 13. this Christ that strengthned him, was the Power of God, and this Power of God, is not a finite Power, but an infinite, not a particular Power, but an universal; and so can do, not some Things only, but all Things; and so also can all they, who are truly Partakers of it by Faith. Yea Christ himself hath a greater expression than this, yea such an one, that I never durst have spoken, if Christ himself had not first spoken it, and that is this, John. 14, 12. *He that believeth in me, the Works that I do, shall he do, and greater Works than these, because I go to the Father.* Where Christ saith, a Believer shall not only do the same Works with himself, (which also had been a great Thing) but also greater Works than himself; and this indeed is altogether admirable and wonderful, that a Believer shall do greater Works than Christ: But how is this made good? Why thus? Christ he overcame the Law, and Sin, and Death, and Hell, and the whole Power of the Devil in a Body and Soul



Soul free from Sin, (his humane Nature being the immediate Formation of the Holy Spirit in the Womb of the Virgin Mary, and so had not the least Spot of Sin in it.) but now Believers overcome the same Evils, even the Law, Sin, Death, Hell, and the whole Power of the Devil, in corrupted and polluted Nature, in Bodies and Souls, at the first full of Sin, and afterwards defiled through many Corruptions. The Devil came to Christ, and found nothing in him, and so he overcame; but he comes to a Believer and finds much in him, and yet he overcomes. And this truly is a greater Work than Christ did, and these Works we do, but not through our own Power, but through Christ's, of which we truly partake, through Faith.

2. A Christian, through the Power of Faith, is able not only to do, but also to suffer the same Things that Christ himself suffered. Now the Sufferings of Christ were the most grievous and intolerable to Nature, that ever were. For how did Christ for the present, as it were, lay aside his divine Nature, that he might suffer in his humane ! And how did he suffer in this, the whole Weight and Condemnation of Sin, to the very utmost, and the whole Wrath of God to the utmost, and all the Sorrows of Death, and the Pains of Hell, to the very utmost ! And among all the Sufferings had not the least Drop of Comfort either from Heaven or Earth ; and yet through the Power of the Spirit he endured and overcame all. And so each Christian is able to endure and overcome the same Evils, by the same Power ; and therefore *Paul Phil. 3, 10.* desired to know Christ truly, and not only the Power of his Resurrection, which any one would desire to know, but also the Fellowship of his Sufferings, which Flesh and Blood trembles at, yea and to be made conformable to his very Death. Yea I add yet further, that if a Christian should chance to fall down into Hell, ( as we believe Christ descended into Hell,

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and so also many of his Saints have done, as *David* and *Hezekiah*, &c. ) yet a Christian through the Power of the Spirit, were able to overcome both the Sins and the Pains of Hell ; and therefore saith *Solomon Cant. 8, 6. Love* ( which is the Power of the Spirit ) *is too strong for Death, and too hard or cruel for Hell* ; as is evident in that godly Woman, ( for I will name but one Instance of Many ) who thinking of the Torments of Hell, and of the Hatred and Blasphemy of God, which reigned in the Damned, did earnestly entreat God, *ut etiamsi damnaretur, tamen Deum diligeret : that though she were damned, yet still she might love God.* Here Love was too hard for Hell indeed. And thus a Believer through Faith is enabled, both to do and endure the self same Things, which Christ himself did and endured ; and the Holy Spirit, by being a Spirit of Faith, is a Spirit of Power in us.

5. The holy Spirit is a Spirit of Power in us, by being in us a Spirit of Righteousness ; and so he is two Ways :

1. In Regard of mortifying Sin ; for the Spirit of God dwelling in us, is not idle in us, but continually active, and so from Day to Day mortifies Sin. And this is the proper Work of the Spirit in our Flesh, to destroy out of us, whatsoever is contrary to it self ; and that is every Sin, Lust and Corruption. Now our Sins are our Weakness, a Man's Pride and Passion, Envy, Covetousness, Lust, Intemperance, and every Sin is his Weakness. Now the holy Spirit, by being in us a Spirit of Righteousness, mortifies and destroys all our Sins, and so takes away our Weakness.

2. Again, as the holy Spirit is a Spirit of Righteousness in us, in Regard of mortifying Sin, so also in Regard of imparting Grace to us ; for all Grace is the Fruit and Operation of the Spirit in our Flesh ; and as all Light is from the Sun, so is all Grace from the Spirit ; now every Grace is so much Strength in the Soul ; Faith so much Strength, Hope so much Strength, Love so much Strength ;

Strength ; and so Humility, Patience, Temperance, Godliness, brotherly Kindness, and all other Graces, are so much Strength ; and according to each Man's Measure of Grace, so is his Measure of Strength ; and according to each Man's Measure of the Spirit, so is his Measure of Grace. And thus the holy Spirit, being a spirit of Righteousness, is also in us a spirit of Power.

6. The holy Spirit is a Spirit of Power in us, by being in us a Spirit *of the Fear of the Lord* ; and so he is by representing God to us in his Glory and Majesty, according as he hath revealed himself to us in his Word ; from which Knowledge of God springs his Fear : For what is the Reason, that the Men of the World fear not God, but sin securely against the great and glorious God every Day ? Why ? The Reason is, because they know not the Lord. Now, the spirit comes and reveals the Father in the Son, and presents God to the Soul through his Word, in his infinite and eternal Power, Justice, Wisdom, Truth, Faithfulness, Love, Mercy and Goodness, &c. and shines to the Soul in each Attribute of God : And now, when a Man sees God by his own Light, and knows him by his own Teaching, then first doth he begin truly to fear God, and the Fear of God is his strength ; for he that fears God, is free from all other Fear : He fears not Men of high Degree, nor Men of low Degree, nor the united Power of all the Creatures ; he fears not the Fear of other Men in their Evils, but in the Midst of all fearful Things he is without Fear, because *he sanctifies the Lord of Hosts in himself, in his Heart, and makes Him his Fear and his Dread.* And by this Means, amidst all Evils, he hath admirable Confidence and Assurance ; because he knows, that no Evil can befall him from any Man, or from any Creature, till first it be the Will of God ; and also, that whatever Evil befalls him according to the Will of God, it shall work for good unto him in the End. Thus the Fear of the Lord is a Christian's  
**Confidence**

Confidence, and a Believer's strength ; whereas he that fears not God, fears every Thing, yea, not only real, but imaginary Evils : And as Evils multiply his Fears, so his Fears again multiply his Evils, till at last he be swallowed up of both. But the holy Spirit being in us a Spirit of the Fear of the Lord, is also in us a Spirit of strength.

7. The holy Spirit is a Spirit of Power in us, by being in us a Spirit of Love and Unity. The holy Spirit is a Spirit of Love and Unity in the Godhead ; for the Father loves the Son with the Spirit, and the Son loves the Father with the Spirit ; and the Father is one with the Son in the Spirit, and the Son is one with the Father in the Spirit ; and the Spirit is both the Bond of Love and Unity between the Father and the Son ; and God being most Love and most one, is also most strong. Now, what the Spirit is in the Godhead, he is the same in the Church of God, which is the true Temple and Habitation of the Godhead, and that is a Spirit of Love and Unity : For why is there such constant Love and Unity between the Members of the same Body, but because one Spirit runs thro' them all ? And so there is such constant Love and Unity between all Believers, because one holy Spirit runs through them all. And hence we may take Notice of a remarkable Difference between Nature and Grace, for Nature, of one makes many ; for we all, who are many among our selves, even a whole World of Men, were but one in *Adam*, *omnes eramus ille unus Homo* ; but Grace, of many makes one ; for the holy Spirit which is as Fire, melts all the Faithful into one Mass or Lump, and makes of many one Body, one Thing, yea, it makes them one, in the Unity of God, according to that of Christ *John 17, 21. that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us* ; mark the Words, for they are wonderful ; *that they all may be one*, that is, that all Believers who are many among themselves,

themselves, may be all made one ; one ? How one ? *As thou Father art in me, and I in thee* ; that is, as thou and I, being two Persons, are yet but one God ; after this highest Example of Unity let them be made one in us, as long as they remain in themselves, they are many ; and how much they remain in themselves, they are many ; for their Unity is not in themselves, but they are one in us who are one ; that is, how much the Saints by the Spirit are carried into the Father and the Son who are one, so much also are they made one, not only with the Father and the Son, but also with one another. You may see in the *Acts*, how the Multitude of Believers, after they had received the Spirit, so far forth as they had received the Spirit, *were of one Heart and of one Mind*. And this Unity of Believers is their Strength ; and when God shall take away all those Prejudices, Suspensions, Jealousies, and particular Ends and Interests, and Divisions, Separations and Schisms, that are among his own People, and the People of God shall be reduced into this blessed Unity among themselves, and the Lord be one, and his Name one among them all, then shall the Church also be *an* admirable and invincible Power : *So that all they that strive with it, shall perish ; and all they that war against it, shall be as nothing ; yea then shall the Lord make the Church as a new sharp threshing Instrument, having Teeth, and it shall thresh the Mountains, ( that is the Kingdoms of the World ) and shall beat them small, and shall make the Hills, ( that is, the lesser Commonwealths ) as Chaff, Isa. 41, 11. 12. 15.* But till the Church of God attain to this Unity, it shall not do any excellent Thing, it shall not work any notable Deliverance in the Earth, neither shall the Inhabitants of the World fall. When the Spirit of God shall be a Spirit of Unity in the Faithful, and shall heal all the sad Differences and Dissentions that are now between them, then also shall it be a Spirit of admirable Power in them. And thus much for the Explication of the Point. The Use is twofold, 1. The

1. The first is, to exhort all Men every where, to endeavour to partake of this supernatural, spiritual and divine Power of the holy Spirit, which is certainly communicated to all the Faithful and Elect in Christ Jesus. And let no Man think it is a Thing indifferent, whether he have this power or no, but know, that the Having of this Power of the Spirit, is of absolute Necessity, and that both for Ministers, and for all other Christians.

First. There is a Necessity of this Power of the holy Spirit for Ministers, and to them this present Place doth chiefly relate.

1. For first, if they have not this Power of the holy Spirit, they have no Power at all ; for Christ sent them, only as his Father sent him ; and so Christ never gave unto them any earthly or human or secular Power, no Power of Swords or Prisons, no Power of outward Constraint and Violence. Christ gave them no such outward worldly Power for the Enlargement of his Kingdom, as not being at all suitable to it ; for his Kingdom is spiritual, and what can carnal Power do in a spiritual Kingdom ? His Kingdom is heavenly, and what can earthly Power do in a heavenly Kingdom ? His Kingdom is not of this World, and what can worldly Power do in a Kingdom that is not of the World ? and though Antichrist and his Ministers have arrogated and usurped such a carnal, earthly and worldly Power to themselves, in their pretended managing the Kingdom of Christ, yet the faithful Ministers of Christ cannot.

And therefore seeing the Ministers of the Gospel have no Power from beneath, they must needs have Power from on high ; seeing they have no fleshly power, they must needs have spiritual power ; seeing they have no power from Earth and from Men, they must needs have power from Heaven and from God, that is, the power of the holy Spirit coming on them, or else they have no power at all.

2. The

2. The Ministers of the Gospel must needs have this power of the holy Spirit, because *otherwise they are not sufficient for the Ministry* ; for no Man is sufficient for the Work of the Ministry, by any natural Parts and Abilities of his own, nor yet by any acquired Parts of humane Learning and Knowledge, but only by this power of the holy Spirit ; and till he be endowed with this, notwithstanding all his other Accomplishments, he is altogether insufficient. And therefore the very Apostles were to keep Silence, till they were indued with this power ; they were to wait at *Jerusalem*, till they had received the *Promise of the Spirit*, and not to preach till then. Yea, Christ himself did not betake himself to the Work of the Ministry, till first the Spirit of God came upon him, and anointed him to preach ; and therefore for 30 Years together he did not preach publicly and ordinarily, till at *John's* Baptism he received this power of the Spirit coming on him. Now if Christ himself and his Apostles were not sufficient for the Ministry, till they had received this power from on high, no more are any other Ministers whatsoever : For as I said, it is not natural Parts and Abilities, Gifts, Learning, Eloquence and Accomplishments, that make any Man sufficient for the Ministry, but only the power of the holy Spirit coming upon him ; so that whoever is destitute of the Spirit of power, is insufficient for the Work of the Ministry, and that in these Regards :

1. Without this power of the Spirit, Ministers are utterly unable to preach the Word ; that is, the true, spiritual and living Word of God ; for to preach this Word of God, requires the power of God. One may speak the Word of Man by the power of Man, but he cannot speak the Word of God, but by the power of God. And Christ himself in all his Ministry, spake nothing of himself in the Strength of his humane Nature, but he spake all he spake, by the power of God ; and  
without

without this power of God, he could not have spoken one Word of God. And so in like Manner, no Man is able to preach Christ but by the holy Spirit, which is the power of God ; for Christ is the power of God, and can never be represented but by the holy Spirit, which is the power of God. For as we see Light in his Light, that is, the Father who is Light, in the Son who is Light ; or else the Son who is Light, in the holy Spirit who is Light ; so we know power in his power, that is, the Son who is power, in the holy Spirit who is power. And Christ who is the power of God, can never be made known to the Church, but by the ministration of the Spirit, which is the power of God : So that it is not an easy Thing to preach Christ the power of God ; yea none can do it aright, but by the holy Spirit coming upon him.

2. Without this power of the Spirit, Ministers are unable to preach the Word powerfully. They may, it may be, happen upon the outward Word, yet there is no power in their Ministry, till they have received this power of the Spirit coming upon them : Otherwise, their Ministry is cold, and there is no Heat in it ; it is weak, and there is no Strength in it.

1. It is cold and there is no Heat in it. Without Men have received the power of the Spirit, there is no Fire in their preaching. Their Ministry is unlike the Ministry of *Elias*, whose Ministry was as Fire ; and unlike *John Baptists*, who in his Ministry was a burning and shining Light ; and unlike Christ's, whose Ministry made the Disciples Hearts burn within them ; and unlike the Apostles, who having received this Spirit, were as Men made all of Fire, running through the World and burning it up. Without this Spirit a Man's Ministry is cold, it warms the Hearts of none, it inflames the Spirit of none, but leaves Men still frozen in their Sins.

2. It is weak and hath no Might in it. There is no strength



strength in a Ministry where there is no Spirit. Whereas when Men have received the Spirit, then their Ministry is a powerful Ministry, as *Paul*, 1 Thes. 1, 5. *The Gospel came to you not in word only, but in Power and in the Holy Ghost*; and therefore in Power, because in the Holy Spirit. And again, 1 Cor. 2, 4. *My speech and preaching was not with the enticing Words of Mans Wisdom, but in demonstration of the Spirit and Power*. Where you see the Spirit and Power in the Work of the Ministry, are always conjoynd, as the Sun and Light are; and that Ministry that is in the Spirit, is always in Power. And being in Power, it is always effectual, either to convert Men, or to inrage them; and the Inraging of Men, is as evident a sign of the Spirit of Power in a Man's Ministry, as the Conversion of Men. Whereas a cold and dead Ministry, that is destitute of this Power, doth (as we use to say) neither Good nor Harin, neither converts nor inrages, neither brings in Righteousness, nor destroys Sin, neither kills nor quickens any, but leaves Men in their old Temper, for many Years together, and never stirs them: But the ministration of the Spirit and Power, is operative and mighty, and carries all before it. And though evil and carnal Men will ever be murmuring and wrangling, and opposing, and contending against such a Ministry, yet they are never able to resist the Wisdom and Spirit of it; as the Libertines, Cyrenians, and Alexandrians, were not able to resist the Wisdom and the Spirit by which *Stephen* spake. And therefore let them that will needs be striving against such a Ministry, know, that they strive against more than a meer Man, they strive against Power from on high, against the greatest Power that ever God put forth; against the Power of Christ himself, and his eternal Spirit, and so they shall never be able to prevail against this Power, but shall surely sink under it. But to return from whence we have a little digressed.

3. Without this Power of the Spirit, as Ministers are not able to preach the Word, nor to preach it powerfully, so neither are they able to hold out in their Ministry, and to carry it on strongly against all Opposition and Contradiction. *Peter* and *John* preached the Gospel, but presently the Rulers and Elders and Scribes convented them; and straightly threatned them, and commanded them, not to speak at all, nor to teach in the Name of Jesus. And now if the Apostles had wanted this Power of the Spirit, they would presently have been nib'd and awed, and would have sneaked away, and you should have heard no more of them. But they having received this Power, all the threatnings and scornings of the Rulers and Magistrates could not deter them from the discharge of their Office, and Ministry they had received from Christ. But though before, they were fearful, and trembling, and daunted at the apprehension of the least danger, yet now having received this Power, they are altogether undaunted, and said to the Rulers and Elders, *whether it be right in the Sight of God, to hearken unto you, more than unto God, judge ye.* Acts. 4, 19. As if they should have said: O ye Rulers and Elders of the People, our Case is a plain Case, wherein we are most willing that even your own selves should be Judges. For we have received a Command from God, to preach the Gospel of his Son Jesus Christ, and you forbid us to do that, which God hath commanded us. Now do you your selves be Judges, who is fittest to be obeyed, God or you? the great and glorious God of Heaven and Earth, or poor-wretched Men such as yourselves? Nay, what God hath commanded us, we must and will obey, against all your threatnings and Punishments, and what ever you can say or do. We cannot conceal, but must publish what we have seen and known of our Lord Jesus Christ, of his Incarnation, Life, Death, Resurrection, Ascension, Kingdom,

Kingdom, Glory, and of that great Redemption and Salvation, which he hath wrought and purchased for all the Elect of God.

Now I would to God, that the unjust Commands of all Magistrates, and Secular Powers whatsoever, might be no otherwise obeyed, than this unjust Command of the Rulers, was by *Peter* and *John*; and that no Man would dare to yield more obedience to the Creature, than to the Lord of all.

For no Princes or Magistrates in the World, have any Power to forbid the preaching of the everlasting Gospel, which God hath commanded, should be published to all Nations for the obedience of Faith. I say, they have no Power at all to forbid the preaching of this Gospel, or of any one truth of it, though never so cross to their designs. And if they should, yet herein ought we to know no more obedience, than *Peter* and *John* did here. We ought to obey God, and not them, and to make known the whole mind of God, though it be never so contrary to their mind; after the example of *Peter* and *John*, who having received this Power of the Holy Spirit, held on their Ministry against all the countermands, and threatnings, and punishments of the Magistrates: Whereas, without this Power, they had soon fainted and failed, and had never been able to have gone through with it.

4 Without this Power of the Holy Spirit, Ministers are not able to reprove the World. For every Man by Nature seeks the amity of the World, and no Man by his good Will, would provoke the enmity of it against himself. And therefore Flesh and Blood will never reprove the World of Sin, but allows it, and countenances it in Sin. But now the Spirit when he is come, he will reprove the World of Sin. When a Man hath this Power of the Spirit in him, then presently he reproveth and argues the World of Sin, and so by

his Ministry, bids defiance to the whole World, and provokes the whole World against himself. And this no Man either can do, or dares do, except he be first indued with this Power of the Spirit coming on him. And therefore saith *Micah*, Ch. 3, v. 8. *I am full of Power by the Spirit of the Lord, and of Judgment and of might, to declare unto Jacob his transgression, and to Israel his Sin.*

The World, of all other Things, cannot endure the reproof of Sin, and the declaration of its evil Ways. And therefore it is exceedingly offended, yea, and extremely rages against the faithful Teachers of the Word, with all sorts of punishments and persecutions, as the Examples of all the Prophets, Apostles and faithful Teachers of the Word of God in all Ages do declare. Yea, and Christ himself, testifies touching himself, *therefore the World hates me, because I testify of it, that the Works thereof are evil.* But now, they that will connive at Sin, and flatter the World in its own Ways, these are the only Men of Reckoning, and live in all Worldly Honour and Prosperity. And all Ages can witness, that all Teachers are not of that strength and resolution, to condemn the Hatred and Fury of the World: Nay, the most are quite overcome with the Prosperity of this present Life, and with the Desire of Friends, and Riches, and Preferment, and so wink at the Sins of the World, and are Ministers in whose Mouths are no reproofs, though the whole World lie in Wickedness. For, thus they escape the rage and violence, and obtain the favour and love of the Men of this World. And thus weak and unworthy are those Men, who are only indued with their own Spirits. But now (saith *Micah*) *I am full of Power by the Spirit of the Lord, and of Judgment and of Might, to declare unto Jacob his Transgression, and to Israel his Sin.*

As if he should have said, the Power of the Spirit of the Lord dwelling in me, puts forth it self two ways, in Judgment, and in Fortitude.

1. In

1. In Judgment; and this signifies the reprovng and the condemning Sin and Wickedness, as the Prophet himself explicates, saying, that I might declare unto Jacob his Transgression, and to Israel his Sin. But seeing their being full of Judgment doth not want Danger, but exposes a Man to a thousand Evils, in as much as the World can endure nothing less than the reproof of Sin, therefore I am, by the Power of the Spirit, not only full of Judgment, but also

Secondly, full of Might; and as the Spirit of Judgment exposes me to Danger, so the Spirit of Might enables me to condemn those Dangers. So that though the World, because of the Spirit of Judgment, threatens never so many Evils, yet the Prophet is not frightened from his Office, but thro' the Spirit of Might, discharges it faithfully, in despite of all those Threatnings.

And whatever Ministers want this Spirit of Might, though out of Danger, they may be confident, yet at the very first Encounter of Evil, they will bend and yield, and speak and do all Things for the Favour of the World, rather than for the Truths sake, they will expose themselves to the Hatred and Opposition of the World,

5. Without this Power of the Spirit, they are unable to wrestle with, and overcome the Devil, whose Subtily, Wrath, Malice and Power, they must needs encounter with, in the Work of the Ministry. Christ as soon as he was indued with this Power, and anointed by the Spirit to preach, was immediately led into the Wilderness, to be tempted of the Devil; who would fain have taken him off from the Work of the Ministry, if it had been possible: But Christ being indued with this Power, overcame the Devil. And Christ, before he sent his Apostles to preach the Kingdom of God, as you may see *Luk. 9, 1.* called them together, *and gave them Power and Authority over all Devils;* and when they returned,

they told him, that the Devils themselves, were subject to them. But now the seven Sons of  *Sceva* , who were destitute of this Power, when they took upon them, to call over one who had an evil Spirit, the Name of the Lord Jesus, and to say, we adjure you by Jesus whom  *Paul*  preacheth: The evil Spirit answered and said, Jesus I know, and  *Paul*  I know, but who are ye? and so, the Man in whom the evil Spirit was, leaped upon them, and overcame them, and prevailed against them, and they fled away, naked and wounded, Acts. 19. So that they being destitute of this Power from on high, the Devil was presently too hard for them, and they were overcome by the Devil. But now, they that are invested with this Power of the Holy Spirit, are able to wrestle with principalities and Powers, and the Rulers of the Darkness of this World, and to outwrestle them, and to tread Satan himself under their feet.

Sixthly, without this Power of the Holy Spirit, they are unable to suffer Persecution for the Word; but the least touch of evil, causes them to pull in their Horns, and each Reproach, and Opposition, and Persecution shakes them down: Whereas this Power, makes them confident, couragious, comfortable, and invincible, in the midst of all Evils. See this in some Examples. Our Lord Jesus Christ being anointed with the Holy Spirit and with Power, did not only preach the Truth in his Life, but also witnessed a good Confession before  *Pontius Pilate* , and sealed to the Truth with his Death.  *Paul* , who was indued with the same Power, when  *Agabus*  forerold him by the Holy Spirit his Bonds at  *Jerusalem* , and the Brethren hearing it, came weeping to  *Paul* , and besought him to keep himself out of Bonds, by not going up thither;  *Paul*  reproveth them, and told them that he  *was ready not only to be bound, but to die at Jerusalem for the Lord Jesus.*   *Chrysostome*  was indued with the same Power, and so resolved to preach the Truth,

Truth, and not to depart from the Truth, though the whole World should wage War against him alone; and professed, that he desired nothing more, than to suffer for the Cause of Christ; and that if it were offered to him of God, whether he would immediately go to Heaven, or stay on Earth and suffer for Christ, he would a thousand Times rather chuse this Latter, than the Former. Because in going immediately to Heaven, he should seek himself; but in staying on Earth to suffer for Christ, he should wholly deny himself, and seek his Honour alone. *Luther* was indued with the same Spirit of Power, and so when he was call'd to *Wormes* before the Emperor *Charles* the fifth, and before all the Estates of the Empire, to render a Reason of his Doctrine, and some of his Friends (perceiving undue dealing among his Adversaries) perswaded him not to go to expose himself to Danger; but he answered with a mighty Spirit: *I have decreed and am resolved, because I am called, to go into the City in the Name of our Lord Jesus Christ, though I knew there were so many Devils to oppose me, as there are Tiles on all the Houses of the City.* And when he was called to return to *Wittenberge* by the People, which he could not do without most evident and apparent Danger, he being already condemned by the Edicts and Authority both of the Pope and Emperor, and so in Regard of them, could expect no less than a violent Death every Day, yet for all this, he was resolved to return to his Charge; and upon this Occasion hath this Passage to the Duke of Saxony: *But what shall I do? unavoidable Causes urge me, God himself calls and compells me, and here I will turn my Back to no Creature. Go to then, let me do it in the Name of Jesus Christ, who is Lord both of Life and Death.* Again, in his Answer to the Dialogue of *Sylvester Prierias*, who had threatned him, he saith, *I have nothing that I can lose, I am the Lord's, and if I am lost, I am lost to the Lord.*

that is, I am found. And therefore seek some Body else to fright, for me you cannot. Again in his Answer to Ambrosius Catharinus, he saith of the Pope and his Instruments: *They seek not to overcome me with Scriptures, but to destroy me out of the Earth, but I know and am sure that Christ our Lord lives and reigns. And being even filled with this Knowledge and Confidence, I will not fear many thousands of Popes: For greater is he that is in us, then he that is in the World.* And again, in his Epistle to his Father, he hath this remarkable Passage: *What if the Pope shall kill me, or condemn me below Hell? he cannot raise me up again when I am slain, and kill me a second and third Time. And having once condemned me, I would never have him absolve me. For I am confident that the Day is at hand, wherein that Kingdom of abomination and Destruction, shall be it self destroyed. But would I might first be counted worthy either to be burned or slain by him, that so my Blood might cry the louder, and urge his Judgment to be the more hastned. But if I am not worthy to testifie with my Blood, let me at least intreat and implore this Mercy, that I may testifie by my Life and Doctrine, that Jesus Christ alone is our Lord, and God blessed for ever and ever.*

Calm Melancton was indued with the same Spirit of Power, and so when his Enemies threatned him not to leave him a Place in all Germany whereon to set his Foot, he said, *avido & tranquillo animo expecto exilia.* I expect Banishment with a Desirous and peaceable Mind.

Many more Examples might be produced, to shew that when Ministers are indued with the Power of the Spirit coming on them, then they are stronger than all Opposition and Persecution whatsoever; otherwise, when these Evils encounter them, they with Demas leave the Work, and embrace the World.

And thus you see, what Necessity all the faithful Ministers of the Gospel have of the Power of the Holy Spirit



Spirit coming upon them; and without this Power, tho' they be called Ministers, yet they are none. For without this Power, they are unable to preach the Word, to preach it powerfully, and to persevere and hold out in the course of the Ministry; they are unable to reprove the World, to wrestle with and overcome the Devil, and to suffer that Persecution which necessarily attends that calling. And so without this Power, they may minister to themselves, but cannot minister to others, the manifold graces of God; they may do their own Work, but they cannot do God's Work; they may feed themselves, but not the Flock of Christ; they may domineer over the Sheep, but cannot drive away the Wolf, they may build up their own Houses, but cannot build up God's House.

Secondly, as the Holy Spirit and the Power of it is Necessary for Ministers, so also for all other Christians whatsoever.

But some here will be ready to say, yea, but do all Believers receive the Spirit of God, and the Power of the Spirit, as Ministers do?

Yes, Equally and alike with them, without any Difference. This is evident, *Acts. 11, 15.* where *Peter* tells the Jews, who contended with him for conversing and eating with the Gentiles, that when *he began to speak the Word to them, the Holy Spirit fell on them* (saith he) *as on us at the Beginning.* And again, ver. 17. *For as much then as God gave unto them the like Gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God.* So that God gave the Holy Spirit to as many Gentiles as believed, in like Manner as he did unto the Apostles themselves, and they received the same Power of the Holy Spirit coming on them, as the Apostles did. Whereby you may perceive that not Ministers only are spiritual Men, and all others Temporal, as the Papists have taught, and

many ignorant People among our selves are still perswaded; but all true Believers are spiritual, as well as they, being born of the Spirit, and baptized with the Spirit, equally as they are.

And so all true Believers as well as Ministers being indued with the Spirit, are also indued with the Power of the Spirit, and so have more than an Earthly Power in them. They have all of them Power of another Nature, than the Power of the World; they partake of spiritual, heavenly and divine Power, even of the very Power of Christ himself, which infinitely transcends all the Power of the Creature.

You see then clearly, that all faithful Christians have the Spirit of Power, and the Power of the Spirit coming on them, as well as Ministers. And they stand in need of both these, for these Causes,

1. They stand in need of the Spirit of Power to difference and distinguish them from Reprobates and Devils; for without the Gift of the Spirit, there is no Difference between us and them. For *Michael* doth not differ from the Devil, nor *Gabriel* from Belzebub, but only by the Spirit. And *Moses* differs not from *Pharaoh*, nor *Abel* from *Cain*; nor *Jacob* from *Esau*, nor *Peter* from *Judas*, in Regard of their Substance, but in Regard of the Spirit, which the one received, and the other were counted unworthy of.

2. To advance them above the Condition of Flesh and Blood, and above all those, in whom is none of God's Spirit. The excellency of each Creature is, according to its Spirit; for the more excellent the Spirit of the Creature is, the more excellent is the Creature itself; and each Creature, is valued and rated according to the Spirit of it. How excellent then must they be above all the World, who have received the Spirit that is of God! Surely these are People of the most excellent Spirit; and hence it is, that the Righteous is  
more

more excellent than his Neighbour, because his Spirit is more excellent than his Neighbour's.

3. To unite them unto Christ. The Spirit is the bond of Union between the Father and the Son in the Godhead; and the Father and the Son, are one in the Spirit (as we speake before.) And now, the same Spirit, is our Bond of Union with Christ, and makes us one with Christ, as Christ is one with God, and unites us unto Christ, in the unity of God; for as Christ is one with the Father, in the Spirit, so are we one with Christ in the Spirit: For he that is joyned to the Lord, is one Spirit; and he that is not one Spirit with the Lord, is not joyned to him.

4. All faithful Christians stand in need of the Power of the Spirit, as well as of the spirit of Power.

1. To change their Nature, which is impossible to all Power, but the Power of the Spirit. It would be a great Power, to change Clay into Gold, and a pebble into a Diamond, but it is a greater Change that is wrought in a Christian, and requires a greater Power. For the Power of the Spirit, when it comes into our Flesh, changes the Nature of it. For it finds a Man carnal, it makes him spiritual; it finds him earthly, it makes him heavenly; it finds him a Drunkard, it makes him Sober; an Adulterer, it makes him Chast; a Swearer, it makes him fear an Oath; Proud, it makes him Humble; it finds him Darkness, it makes him Light in the Lord; in a Word, it finds him nothing but a Lump of Sin, and makes him the Righteousness of God in Christ. Thus the Power of the Spirit changes our whole corrupt Nature, and makes it conformable to the divine Nature; as Fire makes the Iron in which it prevails, like unto it self, communicating its own Nature to it. After this sort, the Power of the Spirit changes our Nature, and our Nature cannot be changed without it: But without this Power of the Spirit, we shall always re-

main the same we were born, without any Change at all. Yea, our Corruption will by daily Use and Exercise, encrease in us, till at last it quite eat out that common natural Good, which God hath given to every one of us, for the common benefit of mankind.

2. All Christians have need of the Power of the Spirit to work Grace in them. For our Natures are wholly carnal and corrupt; and nothing can implant Grace in them, but the mighty Power of God's Spirit. And it is as great a Miracle, to see the Grace of God dwelling in the corrupt Nature of Man, as to see the Stars grow upon the Earth. And yet the Power of the Spirit doth this, as it is written, Psal. 85, 11. *Truth shall spring out of the Earth*; and 2 Pet. 1, 4. *great and precious promises are made to us, that we should be Partakers of the divine Nature*; and again, Rom. 8, 29. *He hath predestinated us that we should be conformable to the Image of his Son*. That is, as in other Things, so also in all his Vertues. So that the Power of the Spirit, implants Grace in our Nature; and each Grace, is so much of the Power of the Spirit in our Flesh, as was said before. Wherefore we must needs learn to know, whose Power, the Power of Grace is. For though Grace be a Power in our Flesh, it is not the Power of our Flesh; for Paul saith, *in me, that is in my Flesh, dwells no good Thing*; but and if any Good be in my Flesh, it dwells not in my Flesh, but in God's Spirit; which dwells in me. As Light, is in the Air, but dwells in the Sun, so when Men are regenerate, good is in the Flesh, but dwells in the Spirit. For Grace in the Soul, is nothing but so much of the Power of the Spirit immediately dwelling and working in us; and when the Spirit is gone, all grace goes along with him, as all Light with the Sun; but it dwells in him, and is inseparable from him.

3. All Christians stand in need of the Power of the Spirit,

Spirit, to enable them to mortifie and destroy Sin. There is no Power in our Flesh against Sin, but all the Power of our Flesh is for it; and therefore it must be another Power, than the Power of our Flesh that must destroy Sin, and that can be no other, than the Power of God's Spirit. And the Power of the Spirit destroys the whole Body of Sin, and each particular strong Corruption.

1. The whole Body of Sin, in all the Parts and Members and Branches of it: Each several Influence and Operation of the Spirit, being a several Destruction of some Sin or other. For as the Spirit that is in us, lusts after Envy, or Pride, or vain Glory, or Covetousness, or Uncleaness, or the like; so the Spirit we have of God, according to its mighty Power, destroys all those sinful Works of our corrupt Spirit, and mortifies all the Deeds of our Flesh, according to that of *Paul, if ye mortifie the Deeds of the Flesh by the Spirit, ye shall live*; the Flesh will never mortifie its own Deeds, but the Spirit must mortifie the Deeds of the Flesh; and this will mortifie them, according to the whole Latitude of them.

2. Again, as the Power of the Spirit subdues the whole Body of Sin, so also it over-powers each particular strong Corruption, and keeps a Christian straight and upright in the Ways of God. Every Man hath some one Corruption, to which by Nature he is more inclined than to another, and this is the byas of a Man; but the strength of the Spirit will over-power this. A Bowl, if it be thrown with strength, knows not its byas, but is carried on strait, as if it had no byas at all. So the Godly have still some Flesh in them which is their byas, and carries them from God to themselves and the World, but the strength of the Spirit takes away this byas, and makes us take strait Steps to God,

4. All Christians stand in need of the Power of the Spirit, to enable them to perform Duties, to perform them

them aright, that is, spiritually. For spiritual Duties may be performed, for the outward Work carnally; and in such Duties there is no Strength but Weakness, because there is none of the Spirit in them. For there is no power in any Duty, except there be something of the Spirit in the Duty. There is no more Power in praying, nor in preaching, nor in hearing, nor in meditation, nor in reading; nor in resisting Evil, nor in doing Good, nor in any Duty of Sanctification, or of Mortification, than there is of the Spirit in them.

And according to the Measure of the Spirit, in each Duty, is the Measure of Power in the Duty. If there be none of the Spirit in a Man's Duties, there is no Power at all in them, but only Weakness and deadness, and coldness, and unprofitableness. If a little of the Spirit, there is a little Power; and that Duty, that is most spiritual, is the most powerful. And therefore saith *Paul*, *I will pray with the Spirit, and I will sing with the Spirit*; and all the Worship of the faithful is in the Spirit. Phil. 3. 3. *We are the Circumcision which worship God in the Spirit, and have no Confidence in the Flesh.* So that there is no more Power in any Duty, than there is of the Spirit in it; and there is no more acceptance of any Duty with God, than there is of Power in it.

Fifthly, all Christians stand in need of the Power of the Spirit, to enable them to the Use of the Word, and that both in private; and in publick, as Occasion serves.

1. In private, for no Man can say, *that Jesus is the Christ, but by the Holy Spirit.* No Man can speak of Christ spiritually, but by the Spirit; and without this Spirit, which searches the deep Things of God, and reveals them to us, Christians are unable to give the Sense of the Word of God in their Families, and among their Friends, and Acquaintance, and are also ashamed to do it. Whereas the Spirit of God gives both Ability and Boldness; as *Aquila* and *Priscilla* his Wife, did  
not

not only speak the Word in their Family, but also took *Apollos* a Minister home, when they perceived him somewhat ignorant in the Mystery of Christ, and instructed him in the Way of God more perfectly.

2. They have need of the Power of the Spirit to enable them to speak the Word of God in publick, as every Christian may do, if he come where People are ignorant of God's Word, and there be no Minister to do it. This I say in such a Case he may do by vertue of his anointing with the Spirit; and for this you may see the Practise of *Stephen* and *Philip*, who were but Deacons, and not Elders or Ministers, and yet published the Word, where the People were ignorant; yea you may see *Acts. 8.* how all the Disciples except the Apostles, were by Reason of a great Persecution scattered throughout the Regions of *Judea* and *Samaria*, and they that were so scattered, went every where preaching the Word, because the People among which they were, were ignorant, and there was no Body else to do it. And God having made known Christ unto them, they could not but declare him unto others; the Love both of Christ, and of their Brethren constraining them. But this is in Case of Necessity, and where other faithful Christians are absent; otherwise when Christians are present, no Man can take that to himself, without the Consent of all, which belongs to all.

Sixthly, all Christians stand in need of this Power of the Spirit, to enable them to confess the Word before Kings, and Rulers, and Magistrates, when they are called thereunto: Whereas without this Power they would tremble, and bite in the Truth. In the 10th Chap. of *Math.* Christ tells his Disciples, *that they should be brought before. Governors and Kings for his Names sake.* But saith he, *ver. 19. When they shall deliver you up, take no Thought how or what ye shall speak. For it shall be given you in that same Hour, what ye shall speak: For it is not ye that speak,*  
*but*

*but the Spirit of your Father that speaketh in you.* Here Christ tells his Disciples that they should be brought before great Men, yea, before the greatest in the World, to give Testimony to his Truth, And surely, it is a very hard Thing for a Man not to be daunted then, but to be unmoveable, before all worldly power and Glory, and all the terrible frowns and threats of mighty Men. Now saith Christ at such a Time, when you are to speak before the armed Power of the World, be not troubled beforehand, how, or what to say: For if you have Christ and his Spirit in your Hearts, you cannot want Words in your Mouths. And the Truth which you profess is most glorious, when it is most naked, and destitute of the garnishings of humane Eloquence and Wisdom. And therefore be not fearful beforehand, no nor yet careful, touching what you shall say; for it shall be *given to you in that same Hour*, in that same Moment; you shall have most present Help. How so? *For it is not ye that speak, but the Spirit of your Father that dwells in you.* The Spirit of Truth that dwells in you, shall enable you, to speak the Words of Truth, when you are called to it. And though you, it may be, are plain and mean Men, and your Lips would tremble, and be quite closed up before such an Assembly of Power and Majesty, yet God's Spirit shall give you a Mouth to speak, even then. And because, if you were only supplied with a Mouth to speak at such a Time, you would be ready to speak rashly, and foolishly, to the great prejudice and Disadvantage of the Truth; therefore will he give you not only a Mouth but Wisdom too, and he himself will manage his own Cause with your Mouths. And you shall so speak, as all your Adversaries shall not be able to resist the Truth that you speak, but shall be so convinced in their Consciences, that their Tongues shall not know what to say. You shall have a Mouth, and Wisdom, and they shall want both.

And



And thus have many poor mean simple Christians, when brought before Rulers and Magistrates, been able to carry out the Truth in that strength, that all their Adversaries have been put to silence and shame, as you may see in a Multitude of Examples, in the Book of Martyrs. And all this they did, by the Power of the Spirit coming upon them.

Seventhly, and lastly, all Christians stand in need of the Power of the Spirit to overcome Afflictions and Persecutions, from which it is impossible they should be free in this World, they being contrary to the World, and the whole World to them. A natural Man, who hath no strength in himself, but his own strength, faints and fails under Affliction and Persecution; but the faithful have in them Strength above natural Strength of Men, even the Strength of the Spirit coming on them, and so they indure and overcome. Our Spirits are weak Spirits, and are conquered by every Evil; but when they are strengthened by the Power of God's Spirit, they are over all Evils, more than Conquerors. And this is one Thing observable, between natural and spiritual Strength, in the overcoming of Evil. Natural Strength seeks always to throw off the Evil, and so it prevails; but spiritual Strength never seeks the removing of the Evil, but let the Evil be what it will, it stands to it, and overcomes it. For the Strength of the Spirit is easily able to overcome all Evils that can happen to Flesh and Blood, whether they arise from Earth or Hell. And thus those blessed Martyrs, mention'd *Heb. 11.* and thousands and ten thousands of their Consorts since, have overcome cruel mockings and scourgings, and bonds, and imprisonment, and stoning, and sawing in sunder, and slaying with the sword, and all the woes of poverty, and want, and banishment, and of living in wildernesses and caves, and dens of the Earth; these and all other Evils, they have mightily  
(H) overcome;

overcome, by this only Power of the Spirit coming upon them. Thus we stand in need of the Power of the Spirit, to overcome Affliction and Persecution; and how much Power we have in Affliction and Persecution, to indure them and overcome them, just so much of the Power of the Spirit we have, and no more.

And thus also, have I declared unto you, what Necessity all Christians have, of the Power of the Spirit, coming on them as well as Ministers. And this was to strengthen the Use of Exhortation.

2. The second Use is for Information and Instruction, after this Manner. If the receiving of the Spirit be the receiving of Power, then it clearly informs us, that the Way to partake of this Power, is to obtain this Spirit; and the Way to increase this Power, is to increase this Spirit. I shall endeavour to speak to both these Things, and so shall conclude.

1. The Way to obtain this Power, is to obtain the Spirit.

And that we may obtain the Spirit, we must first prepare our selves to receive the Spirit.

Now this Preparation doth not stand (as Papists teach, and many ignorant Persons among our selves think) in sweeping the Soul from Sin, and then strewing it with Graces, that so we may be fit to receive the Spirit.

For first, the sweeping of the Soul from Sin, is not a Work of our own, before the coming of the Spirit, but a Work of the Spirit it self, after it is come. For no Flesh can clear the Soul of one Sin, it is the Spirit must do that.

And secondly, for the strewing of the Soul with Grace, neither is this a Work of our own, but a Work of the Spirit it self, after it is come. For the Spirit it self brings all Grace with it, and before the coming of the Spirit, there is no Grace at all.

So that we cannot, by any Acts of our own, prepare our selves to receive the Spirit; but only by the Spirit we prepare our selves to receive the Spirit : For it is not any Work of our own, upon our selves, but the immediate Work of the Holy Spirit upon us, that can make us fit to receive himself. It lies wholly in his own Power and Goodness, first to prepare in us a Place for himself, and then after to receive and entertain himself in that Place he hath so prepared. Now the Works of the Spirit, whereby he first prepares us for himself, and then entertains himself in us, are these two especially :

1. He empties us ; and 2. he fills us with himself, whom he hath made empty.

1. He empties us : And this emptying, is the first and chief Work of the Spirit upon the Elect, whereby he prepares them to receive himself. For the more empty a Man is of other Things, the more capable he is of the Spirit. If you would fill a Vessel with any other Liquor than it holds, you must first empty it, of all that is in it before ; if you would fill it with Wine, you must first empty it of all that is in it before ; if you would fill it with Wine, you must empty it of Beer or Water, if any such Liquor be in it. For two material Things cannot possibly subsist in the same Place, at the same Time, the Substances of each being safe and sound. And so if the Holy Spirit who is God, must come into us, all mortal and unstable Creatures, together with Sin and our selves, and whatever else is in us, must go forth. Humane Reason, and humane Wisdom, and Righteousness and Power and Knowledge, cannot receive the Holy Spirit ; but we must be emptied of these, if ever we would receive him.

We must thus suffer our selves to be prepared by the Spirit, to receive the Spirit ; but with this Caution, that when the Spirit of God hath wrought this in us,

we do not attribute it to our selves, as our own Work, nor think any Thing of our selves, but descend into our own meer nothing. Otherwise we shall be a hinderance to the Spirit, that he cannot work in us after a more excellent manner.

And when a Man is thus empty of himself, and of other Things, then he becomes Poor in Spirit, and such the Spirit always fills, and descends into with a wonderful and unresistible Power, and fills the outer and inner Man, and all the superior and inferior faculties of the Soul with himself, and all the Things of God,

And this is the second Work of the Spirit, to fill those whom he hath emptied. Now the usual and ordinary means, through which the Spirit doth this, are these three:

1. The hearing of the Word preached. But here we must distinguish of the Word. For the Law is the Word of God, but St. *Paul* saith, that by that Word the Spirit is not given, but by the Word of the Gospel. And therefore how beautiful are the Feet of them that bring the Gospel of Peace! For nothing is so sweet and precious as the Word of the Gospel, which brings with it the Holy Spirit. This you may see *Acts* 10, 44. where it is said, *that whilst Peter yet spake, the Holy Ghost fell on all them that heard the Word.* And therefore also the Gospel is called the ministration of the Spirit, because as it proceeds from the Spirit, and the Holy Spirit gives utterance, so it also conveys the Spirit to the faithful. Now the gift of Tongues and Miracles, and other such like gifts are at the present ceased in the Church; but the Gift of the Spirit is not ceased; and this the Lord still joyns with the Ministry of the Gospel, that he may keep up in our Hearts the due Respect of this ordinance, and may preserve us from the Ways of those Men, who seek for the Spirit without the Word.

2. Means is Faith in the Word heard. For it is not every one that hears the Word, that receives the Spirit, but only they, that hear with the hearing of Faith. For if thou hear the Word of the Gospel a thousand times, and wantest Faith, thou shalt never receive the Spirit; for unbelief shuts up the heart against the Spirit, and ever opposes and resists the Spirit, and never receives it. But Faith opens the Heart to receive the Spirit.

By Faith, we lay hold on Christ in the Word; and through our Union with Christ, we obtain the Spirit. For we have not the Spirit immediately in it self, but in the Flesh of Christ. And when we by Faith are made the Flesh of Christ, then we partake of that Spirit, that dwells in the Flesh of Christ.

Now through these two Things, the Word and Faith, the Spirit communicates to us a new birth, it begets us unto God; and so we partaking of the Nature of God, partake also of the Spirit of God. They that are born of Men, have nothing in them but the Spirit of Men, but they that are born of God, have the Spirit of God. *That which is born of the Flesh, is Flesh, and hath no Spirit in it; but that which is born of the Spirit, is Spirit, and hath Spirit in it.* So that there is no means to partake of the Spirit of God, but by being born of God; and the means by which we are born of God, are the Word and Faith.

3. Means is Prayer. For Christ hath said, the Spirit is given to them that ask. And the Disciples when they were to receive the promise of the Spirit, continued with one accord in Prayer and Supplication, Acts. 1, 14. For God who hath promised to give us his Spirit, hath commanded us to ask it; and when God hath a mind to give us the Spirit, he puts us in mind to ask it; yea God gives us the Spirit, that by it we may ask the Spirit, seeing no Man can ask the Spirit,

but by the Spirit. Now in asking the Spirit, there is no Difference, whether we ask it of the Father or of the Son, seeing the Spirit proceeds from both, and is the Spirit of both. And therefore Christ promiseth the sending of the Spirit from both. From the Father, Joh. 14. *The Spirit which the Father will send in my Name.* From himself, Joh. 16. *Except I go, the Comforter will not come; but if I go, I will send him to you.* So that both the Father and the Son give the Spirit, and it is no matter whether we ask him, either of the Father, or of the Son, so we ask him of the Father in the Son, or of the Son in the Father.

And thus you see the Way to obtain this Power, is to obtain the Spirit, and also by what means this is done.

2. The Way to increase this Power, is to increase the Spirit, And therefore it is as needful for us, to know the means to increase the Spirit, as to receive it, And they among others, are these:

1. To continue in the use of the Word. As the Spirit is first given by the Word, so by the same Word it is increased; and the more any Christian is in the use of the Word, the stronger and more vigorous and mighty is the Spirit in him; but the neglect of the Word, is the quenching of the Spirit. Let a Christian that is strong in the Spirit, neglect the Word a while, and he will soon become weak, and as a Man without strength. For the Spirit is not bestowed on us, but through the Word, neither doth it dwell in us, but by the Word; and the more the Word dwells in our Hearts by Faith, the more the Spirit dwells in our Hearts by the Word. And according to the Measure of the Word in us, is the Measure of the Spirit.

2. To increase Faith. For the more we believe, the more we receive of Christ; and the more we receive of the Spirit in Christ. For Faith doth not apprehend  
bare

bare Christ, but Christ with his Spirit, because these are inseparable. Now always according to the Measure of Christ in us, is the Measure of the Spirit; and according to the Measure of Faith, is the Measure of Christ in us.

3. To be much in Prayer. For the Prayer of the Spirit, increaseth the Spirit. The more we pray, the more we receive Spirit. So that when we have the Spirit in Truth, we shall have daily a greater and greater increase of it, till we be filled with the Spirit. For the Spirit comes from Christ, in whom is the fulness of the Spirit, and carries us back again to Christ, that we may receive still more of the Spirit. And so by the Spirit that is in our Hearts, we lay hold on the Spirit that is in Christ, and receive more and more of it.

4. To turn our selves daily from the Creature to God. For the more we enlarge our Hearts towards the Creature, the less capable are we of the Spirit of God. For to live much upon the Creature, is to live much according to the Flesh, and this quenches and straitens the Spirit in us. And therefore we must live abstractedly from the Creatures, and so use them, as if we did not use them; and so mind them, as if we did not mind them; and abandon the contents and satisfactions of Flesh and Blood, and wean our selves from all Things but the Necessities of Nature. And the more free and loose we are from the Creature, the more capable are we of Gods Spirit, and the Operations of it. He that lives at greatest distance from the World, and hath least communion with the Things of it, hath always the greatest Proportion of God's Spirit. For as the Apostle saith, *If any Man love the World, the Love of the Father* (that is, the Holy Spirit) *is not in him*; so, if any Man love the Father, the Love of the World is not in him; now the more any one loves the Father, the less he loves the World; and the less he loves the World, the more the Spirit dwells in him.

5. To cease daily from our own Works. The more we act our selves, the less doth the Spirit act in us. And therefore we must from Day to Day, cease from our own Works, from the Operations of our own Minds, and Understandings, and Wills, and Affections, and must not be the Authors of our own Actions. For we being Flesh our selves, whatever we do is fleshly, seeing the Effect cannot be better than the Cause. And if we mingle the Works of our Flesh, with the Works of God's Spirit, he will cease from working in us. But the less we act in our selves, according to the Principles of our corrupt Nature, the more will the Spirit act in us, according to the Principles of the divine Nature. But our own Works, are always a mighty Impediment to the Operations of the Spirit.

6. To increase the Spirit in us, we must give up our selves to the Spirit, that he only may work in us, without the least Opposition and Resistance from us. That, as the Soul acts all in the Body, and the Body doth nothing of it self, but is subject to the Soul in all Things; so the Spirit may do all in us, and we may do nothing of our selves without the Spirit, but be subject to the Spirit in all its Operations. For the Spirit of God cannot work excellently in us, except it work all in all in us. And in such a Man, in whom the Spirit hath full Power, the Spirit works many wonderful Things, that he according to humane sense is ignorant of. For as the Soul doth secretly nourish, and cherish and refresh the Body, and disperses Life and Spirits through it, even when the Body is asleep, and neither feels it, nor knows it, so the Holy Spirit dwelling in the Soul, by a secret Kind of Operation, works many Things in it, for the quickning and renewing it, whilst it oftentimes for the present, is not so much as sensible of it.

7. The seventh means to encrease the Spirit, is to attribute the Works of the Spirit to the Spirit, and not



to our selves. For if we attribute to the Flesh, the Works of the Spirit; and take from the Spirit the Glory of his own Works, he will work no longer in us. Wherefore we must ascribe unto the Spirit, the whole Glory of his own Works, and acknowledge that we our selves are nothing, and can do nothing; and it is he only, that is all in all; and we our selves, among all the excellent Works of the Spirit in us, must so remain, as if we were and wrought nothing at all; that so all that is of Flesh and Blood, may be laid low in us, and the Spirit alone may be exalted; first to do all in us; and then, to have all the Glory, of all that is done.

And thus you see the means to encrease the Spirit; and so consequently strength, as well as to get it. And by the daily Use and Improvement of these means, we may attain to a great Degree of spiritual Strength, that we may walk and not be weary, and may run and not faint, and may mount up as Eagles, yea and may walk as Angels among Men, and as the Powers of Heaven upon Earth, to his Praise and Honour, who first communicates to us his own Strength, and then by that Strength of his own, works all our Works in us: And thus is he glorified in his Saints, and admired in all them that believe.

# Stumbling-Stone.

Wherein the Univerſity is reproved. By *W. Dell.*

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Math. II. ver. 6. *And bleſſed is he whoſoever ſhall  
not be offended in me.*

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**T**HESE Words are the Concluſion of Chriſt's  
Answer to that Queſtion which *John* the Bap-  
tiſt propounded to him by two of his Diſciples,  
himſelf being in Priſon: The Queſtion was  
this, *Art thou he that ſhould come, or do we look for  
another?*

Now it is much diſputed, whether *John* himſelf did  
at this Time doubt of Chriſt or no? and ſeveral Men  
give in ſeveral Opinions, which I ſhall not now ſtand  
to recite; but all almoſt, both Ancient and Modern, do  
conclude, that *John* propounded this Queſtion to  
Chriſt; not that he himſelf did now doubt whether  
Chriſt were the true Meſſias or no, ſeeing he had be-  
fore given ſo clear a Teſtimony to Chriſt, that he was  
the Lamb of God that takes away the Sins of the World,  
and had alſo baptized him with Water, and had ſeen at  
that Time the Heavens opening, and the Spirit of God  
as a Dove deſcending and reſting on Chriſt, and had  
heard the Father's own Voice, ſaying, this is my be-  
loved Son in whom I am well pleaſed: Wherefore  
they ſay, that *John* himſelf could not poſſibly after all  
this doubt of Chriſt; and therefore that he did not  
propound

propound this Question to him by his Disciples for his own sake, but for theirs, that they who before had envied Christ for their Master's sake, and would rather have had *John* to have been the *Messias* than him, might now be assured and fully instructed touching Christ, from Christ himself: Thus they.

But for my Part, I do conceive that *John* did propound this Question to Christ for his own sake rather than for his Disciples: For though when he lived in Peace and Freedom, he had a clear Revelation from the Father touching the Son by the Spirit, and had accordingly, clearly spoken of Christ to others, yet now being in Prison and Bonds, and near unto death, he is brought by great Tribulation, to doubt of all that Truth which before he had been taught of God, and even to Question whether Christ were the true Christ or no? For thought he, if he be the true Christ, why doth he not send Redemption to me, who suffer for his sake, but suffer me thus to perish, whilst he might help me, if he be the Christ? and if he work Miracles for others, (as I hear he doth) why doth he wholly neglect me, who have given such an honourable Testimony to the World of him?

And truly (Brethren) we know not, what Place or Power the Gospel of our Saviour hath in us, till Tribulation come; and so much of the true Knowledge of Christ, and of true Faith in Christ we have indeed, as we have strength in such Hours. That Truth which we confess freely in Prosperity, we are fain to begin to learn it again in Tribulation; and Tribulation makes us learn the Truth over again the second Time; it makes us to learn that in Experience, which before we had learned only in Doctrine.

And how hard a Matter it is to hold fast in Trouble, that Truth which we well know and freely profess in Prosperity, we may see, not only in *John* the Baptist, (who

(who being in Prison, doubted whether Christ were the true Christ, after he had been so clearly taught him, by God and his Spirit, and had so plainly confessed him) but also in the Disciples of Christ, who though they had heard all his Doctrine, and seen all his Works, and had confessed him to be Christ the Son of the living God, yet when the High-Priests were enraged, and the People in an uproar, and when they beheld the Swords and the Staves, and Christ was apprehended; and themselves in Danger, they were all offended at him and fled. Yea, we may see it in Christ himself, who though the Father had testified touching him three times from Heaven; saying, this is my beloved Son, &c. Yet when his Suffering grew near, he exceedingly feared, and was amazed and astonished, and on the Cross cried out aloud, my God, my God, why hast thou forsaken me?

My Brethren, no Man knows the grievousness and efficacy of Tribulation, and the Weakness and frailty of humane Nature, but they who have had Experience of both; but this is the Comfort of the faithful, that that Knowledge of Christ, and the Gospel, which God hath taught us, and we have heard and learned from him, will certainly endure and hold out throughout all the greatest and longest Storms of Tribulation and Temptation, though with much striving and Difficulty; but they who have had much Knowledge of the Truth, and have made a glorious profession of it before Men, and yet have wanted the true teaching of God, and true Faith through that teaching, such when Tribulations and Difficulties have risen up, have quite departed from the Truth, and have often renounced it.

We know not Brethren, (I say again) what we do believe aright, touching Christ and his Gospel, touching the Love of God to us, and the Remission of our sin, &c. till Distress, and Tribulation, and death come; and  
what

what are we then, we are that indeed ; yea, at such times we are to be judged according to our Faith, and not according to our sense and feeling.

*Luther* was wont to say, that in Temptation he could hardly make use at all of that Doctrine of the free Grace of God to Sinners, and of Faith in Christ crucified, &c. which at other Times he did preach in much Knowledge and Utterance. And he said another Time, that if he were addicted to God's Word at all Times alike, and could find such Love and desire thereto in his Heart always, as he did sometimes, he should reckon himself the happiest Man in the World.

Now from all these Things I conclude, that *John* being in Prison, and being fallen into many Tribulations and Temptations, did send these two Disciples unto Christ for his own Cause, and for his own Confirmation, as it is said, *ver. 2. and 3.*

*Ver. 2. When John had heard in Prison the Works of Christ, he sent two of his Disciples.*

*Ver. 3. And said unto him, art thou he that should come, or do we look for another ?*

• Whence we are further to observe :

That *John* in his doubting sends to Christ himself, and would not turn aside to the Scribes and Pharisees, to take advice from them, or to demand their Judgment.

For true Faith, in all doubtings touching Christ, goes to Christ himself for Resolution, and will be satisfied from none but Christ.

And Christ is as ready to satisfy *John*, as *John* to inquire and ask ; and so he returns him this Answer by his Disciples :

*Ver. 4. Go and shew John again those Things you see and hear.*

*Ver. 5. The blind receive their Sight, and the Lame walk ; the Lepers are cleansed, and the deaf hear ; the dead are*

are raised up, and the poor have the Gospel preached to them: And now let *John* himself resolve his own Question, whether I am the true Christ or no.

*Go shew John the Things you see and hear.*

Where you see that Christ doth not say in plain Terms that he was the Christ; yea he often forbade Men to say so; but he woud have his Works and his Word declare what he was, that our Faith might have a sure Foundation.

1. Christ would be known by his Works.

The blind receive their Sight, the lame walk, &c. and so every where in the Gospel, Christ would be known to be what he was, by his Works; particularly in *John*. 10, 24. when the Jews came round about him, and said, *How long dost thou make us doubt? if thou be the Christ, tell us plainly.*

Jesus thus answered them, ver. 25. *I told you, and ye believed not; the Works that I do in my Father's Name, they bear Witness of me.*

And ver. 37, 38. He saith to them, *If I do not the Works of my Father, believe me not; but if I do, though you believe not me, believe the Works, that ye may know and believe that the Father is in me, and I in him.*

Thus you see, that Christ will be known to be what he is, by his Works.

For Christ, the Power, Wisdom and Righteousness of God, is a most lively and active Principle, and cannot lie hid where he is present and dwells; but when this Word was made Flesh, i. e. came into Flesh, it did manifest it self to be in that Flesh, by doing the Works of God; and without the Works of God, the Presence of the eternal Word in the Flesh of Christ had not been known. Wherefore Christ is called God manifested in the Flesh, and not hidden; and he was manifest to be God in the Flesh, by doing the Works of God.

And

And as Christ is known by his Works, in himself the Head, so also in the Church his Body: For wherever Christ's Presence is, there also are his Works; and where his Works are not, there neither is his Presence.

If Christ be present in our Hearts by Faith, his Works will be undoubtedly manifest in our Lives.

Now if any shall say, but it is not necessary for every Christian to do the Works of Christ here mentioned, to wit, to cause the Blind to see, and the Lame to walk, &c.

I answer, yet however there are other Works of Christ besides these, which are inseparable from his Presence, as the Work of Faith, and labour of Love, and Patience of Hope, together with the self-denial of Christ, the Meekness, Lowliness, Goodness, long Suffering, heavenly Mindedness of Christ; as also his readiness and diligence to do the Will of God, and his cheerfulness to suffer it; these Works (I say) every one ought to perform, that is a Christian, that so Christ may still be known by his Works, as the Apostle saith, shew me thy Faith by thy Works, that is, let me know the Presence of Christ in thee, by the Works of Christ.

And thus is Christ known by his Works, both in Himself and in his Members. And thus much touching the Works of Christ in general.

2. Now for the kind of the Works which Christ did, as, to give Eyes to the Blind, and Strength to the Lame &c. it is to be noted, that they all are such Works as the Prophets had foretold the Messiah should perform when he came into the World, as *Isai. 35. ver. 5.* Behold God will come and save you; *Then the Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped; then shall the lame Man leap as an Hart, and the Tongue of the Dumb sing:* And he that did these Things, thus foretold by the Spirit must needs be the true Christ: and these Works were a demonstration of the efficacy of his Unction.

And

And thus Christ doth here describe himself by his own proper Works, as one whose Business, imployment and Kingdom lies with the Poor, Lame, Blind, and all Sorts of Diseased, Afflicted, Sorrowful and distressed persons; and those poor Creatures he doth not neglect and despise, but his proper Office is among these, and these he comprehends in the greatest Love, and pitties with the tenderest bowels, and minds and tends with the greatest care and diligence, and relieves, and helps, and saves them perfectly.

Whence first we learn, that Christs Kingdom brings good to all, but it receives nothing from any body; For it carries in it all the unsearchable Riches of God, and stands in need of nothing that Man can do. Wherefore it entertains not the Rich, and full, and noble, and honourable of the World and such as abound already, and have enough in themselves and the Creatures; but only the poor and needy, and afflicted, and desolate, and it supplies these freely and richly, and sends the other empty away. And this is the true Nature of Christ's Kingdom.

Secondly, seeing Christ in his proper Office hath only to do with the poor and afflicted People, we may learn to make a right Judgment of Christ, that is, that our Lord Christ is such a sweet Saviour, that in him is nothing but Love, and Mercy, and Goodness, and Compassion, and Kindness to such as are in distress, and grievous fears and agonies from the sense of Sin and Wrath, and from the Presence of Death and Hell working in them. And we must believe Christ to be such an one as the Gospel represents him, that we may come to him with Comfort, and put our whole trust in him, in all Times of Sin and Sorrow, and in all Hours of Darkness, and Temptation: And let us never entertain any other Thoughts of Christ than these, but let us hold him unchangeable for such an one as the  
Gospel



Gospel reveals him, what ever the Law, or our evil Consciences, or the Devil shall suggest to the contrary; and then in all our distresses we shall not be affraid of Christ as of a severe Lawgiver, and an unexorable Judge, but may run to him as to our merciful and powerful Saviour, whose proper Office is among the afflicted.

And thus we see that Christ is known by his Works, and what kind of works they are.

Secondly, *Christ would be known by his Word.*

And as Christ is known by his Works, so also by his Word, and therefore he saith: Go shew John the things you see and hear; and the things you hear as well as the things you see, and that is, that the poor have the Gospel preached to them.

For Christs Works and Christs Word do always go together. Christ's Life is always accompanied with Christ's Doctrine, and his Works with his Word.

The best Works that any Man can do, without the Word of the Gospel accompanying them, are not Christ's Works; and the most glorious Word that any Man can hold forth, without the Works of Christ accompanying it, is not Christ's Word: But Christ's works and Christ's word go always together, both in himself the Head, and in the true Church his Body: Wherefore Christ saith, go shew to John the things you see, and hear: The things you see; the blind receive their sight, &c. The things you hear; and the poor have the Gospel preached to them.

Now the Gospel is the free promise of God, in which nothing but meer love, mercy and grace is offered in Jesus Christ to them that believe, though they be never so great and grievous Sinners in themselves. And nothing is more joyful than this to the Soul that is under the sense of sin and wrath: And he that receives this Word of Grace by true faith, doth not weigh a feather

all the terrors of the Law, Sin, Death and Hell. So that all the outward works of Christ are a small matter, if compared to the Gospel.

Now this Gospel is preached to the Poor, that is, to the Poor in Spirit; and these are such, who do not love, nor desire, nor delight in present things, but are so afflicted and oppressed in their Hearts and Consciences with the sense of sin and wrath, that they regard not the World, nor the Riches, pleasures, and Honours of it, but all they mind, or care for, is Jesus Christ, and in Him, the love of God, and the Remission of Sin, and the gift of the Spirit. These are the Poor to whom Christ preaches the Gospel, and they only regard and entertain the Gospel, whilst the Lovers of this World, and the Lovers of themselves and this present life, care not for it.

And thus is Christ known, by preaching the Gospel to the Poor. *Moses* his Ministry was full of wrath, terror, and death to the sinners; but Christ's ministry holds forth nothing to the greatest sinners in the world, that are sensible of sin, but the free Grace and Mercy of God to them, even to them, in pardoning their sin, and giving them Righteousness; and by this Word Christ is well known, to the whole true Church of God.

And as Christ is known by his Word in himself the Head, so also in the Church his Body; for where-ever Christ is present, there is his Word, as well as his works; and where Christ's true Word is not, neither is his presence there. Wherefore all the faithful; as they have received the Gospel themselves, so they hold forth the same Gospel to Others, upon all opportunities, according to the Covenant which God made with Christ touching his Seed, which is mentioned *Is. 51, 21.* *As for me, this is my Covenant with them, saith the Lord; my Spirit which is upon thee, and the words which*

*which I have put into thy mouth* (that is, the Gospel), *shall never depart out of thy Mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, from henceforth and for ever.* By which Scripture we may learn, that the Ministry of the New-Testament is a common Ministry, belonging equally and alike to all the seed of Christ, that is, to all true Believers: For when Christ dwells in their Hearts by Faith, who shall hinder Christ in them, from speaking the Word of God by them?

For God doth not consider men as the World doth, to wit, as they are Tradesmen, or Gentlemen, or Scholars, or Clergy-men, but he considers men as Believers, or Unbelievers. And if they be Unbelievers, then are they destitute of the true presence of Christ, of the true Word of Christ, whatever their outward condition be in the World, yea though they be Scholars and Clergy-men; and if they are Believers, then have they Christ's true presence and Word with them, whatever their outward condition is in the World, yea though they be Gentlemen or Tradesmen; and every one of them saith with *David* and with *Paul*, *I believed, therefore have I spoken.*

So that we are not to conceive of the spiritual Church according to any outward state or condition in the World, but according to Faith, through which Christ dwells in the Hearts of Believers, and if Christ the living word of God, dwell in them, he will not keep silence,

And this confession of the Word before the World, Christ requires of all Believers alike, saying, *he that confesseth me before men, him will I confess before my Father, and before his Angels;* and there is no true and right confessing Christ without holding forth the word and Doctrine of the Gospel.

So then, every one that is of God, speaks God's word; and he that speaks it not, is not of God; for in

all the true Children of God, the Spirit of their Father speaks in them. And thus the true presence of Christ is known by the Word of the Gospel in the Church his Body, and in every one of his Members, as well as in himself the Head. This Doctrine, the carnal Church, is a great Enemy to, and will not suffer Christ to speak by whom he pleaseth, that so all men be necessitated to hear its Clergy, whether they speak the word of Christ, or no: But of this more hereafter.

And thus you have seen, how Christ gives forth himself to be known by his Works and by his Word; and without these two we can have no certain Testimony of him in the World.

Now Christ having returned this full and satisfactory Answer to *John*, to declare to him who he was, adds this in the Conclusion:

*And blessed is he whosoever shall not be offended in me.*

For notwithstanding the Works and Word of Christ, which are the Works and Words of God in the flesh, yet the Wisdom and Prudence of the flesh, and the Religion and Righteousness of the World, which do not much regard those things, do find much matter of scandal and offence in Jesus Christ; wherefore Christ saith, *blessed is he whosoever shall not be offended in me.*

Now in discoursing touching the offence which is taken against Christ by men, I shall observe this Order; I shall shew:

1. Who they are that are offended at Christ.
2. What those things are whereat they are offended, and why they are offended at them.
3. What a great evil it is to be so offended.
4. What a great blessedness it is, not to be so offended, and,
5. Make some Use of all.

## 1. Point.

*Who they are that are offended at Christ.*

And here I affirm, first that the whole World in general is offended at Christ; for they living without the word and Spirit of Faith, must needs be offended at Christ, by all those scandals which are raised up against Christ, by the Devil and men; and they all having a false apprehension of Christ, do suck in as readily as a Spring doth water, whatever aspersions and reproaches are raised against him, and so must needs be offended at him: And therefore saith Christ, *Mat 18, 7. Wo be to the World because of offences*; for offences must needs come, and the world will needs receive them, and therefore wo be to the World.

So that the whole World, that is, whosoever are not true Believers, and born of God, are all offended at Christ and his Gospel; and all the Children of the first *Adam*, are offended at the second *Adam* who is wholly unlike to them, yea and in all things most contrary to them.

2. Yea secondly, Not only the common People of the World, vulgar and contemptible men, are offended at Christ, but also all the chief and choice men of the world, Kings of the Earth, and Rulers, and Judges, and Magistrates, as in *Psaln 2.* and all the best and learnedest, and wisest, and greatest, and most honourable men, these are all offended at Christ, *1 Cor. 2, 8. which none of the Princes of this world knew*; he means it of Philosophers as well as of Secular Powers; and not knowing him, they crucified him.

2. Not the world only are offended at Christ, but, also the worldly and carnal Church, the outward, visible, national Church, this is very much offended at him. This we see in Christ's time, that the only visible Church of God in the World, the Church of the Jews, (for the Church of the Old Testament, was a

visible Church, but the Church of the New Testament is a spiritual Church, and not visible) I say, the Jewish Church, which had the Law of *Moses*, the Prophets, and the Psalms, and observed all the outward Ordinances of God exactly, they were all offended at Christ, and made an Order, that whosoever acknowledged him, should be excommunicated and cast out of the Synagogue.

And this Offence was foretold by *Isaiab* 8, 14. where he saith of Christ, *and he shall be for a stone of stumbling and for a rock of offence to both Houses of Israel, for a ginn, and for a snare to the Inhabitants of Jerusalem.* So that not *Babylon* only, but *Jerusalem*; and not the Heathen only, but both the Houses of Israel were offended at Christ; and this makes the evil yet more grievous.

And yet this is not all; but secondly, and not only the carnal Christians, but the carnal Clergy are offended at Christ; and not only the common People of the national Church, but the chief Rulers, the most eminent, and in appearance most Godly and Holy and Orthodox of the Clergy, are above all others most grievously offended at Christ. This also we see done in Christ's time, when the Scribes, and Pharisees, and Rulers of the People, Men of great Reputation and Renown, for Religion, and Righteousness, these were chiefly, and above the rest of the Church, offended at Christ; and as Christ every where was most sharp against them, and did most reprove them; so they did most bitterly oppose Christ. And this also was foretold by the Spirit of Prophecie, *Pf. 118, 22. The stone which the Builders refused, is become the Head of the corner;* this rejected Stone, is Christ himself, and these Builders were the chief Rulers and Governours of the Church, and accordingly both Christ and the Apostles applied this Scripture to them, as you may see *Mat. 21, 42. and Acts. 4, 11.* So

So that the Builders, that teach, and instruct, and govern the Church, and are reputed the best, and most profitable and necessary men in it, yea the very Pillars of the Church, so that all would come to naught, and to ruine without them, these are the men that are most offended at Christ.

These are the Husbandmen mentioned by Christ, *Mat.* 21. that conspired against the Son of the Lord of the Vineyard, and killed him; and these have been, and still are, the chief and great outward Antichrist in the World.

Now when the People see the Rulers and Governors of the Church, who are thought to have more Knowledge, Learning, Light, and Religion than others, offended at Christ, this exceedingly increases their Offence; and when they see the Builders rejecting and throwing away this Stone, this causes them to reject him also with the greater indignation.

And thus you see that this offence at Christ, is a great and a large evil, and is spread over all the World and worldly Church, and very few there are who do escape it.

And this for the first thing.

2. Point.

*At what things in Christ they are offended, and why they are offended at them.*

Now the World and worldly Church are offended.

1. At Christ Himself.
2. At his true Word.
3. At his true Worship.
4. At his true Church.
5. At his true Ministry.
6. At his true Government.

Of these things I shall speak in Order, according to the good Hand of God with me, and shall desire to be so faithful to Christ, as not to depart one haire

breadth from his truth, though it may be, it will come to pass that all or the greatest part of you, will be grievously offended at it.

I begin with the first, and will shew, that the World and worldly Church are offended.

1. At Christ Himself.

And they are offended at him in many regards, of which, I shall mention these five.

1. They are offended at the meanness of his outward Condition in the World. For indeed he was in a very low, plain, simple, and contemptible Condition, in the days of his Flesh, as any ordinary Tradesmen in this Town, and lived with *Joseph* in his Trade of a Carpenter. Wherefore *Paul* saith of him, *Phil. 2. That he made himself of no account, and took upon him the form of a Servant, and was made in outward appearance as any other Man.* That is, he was in the outward Condition of any ordinary Man in the World.

Now this mean Condition of Christ, did much offend them; for thought they, is this the Christ, of whom all the Prophets have spoken such glorious things? whom all the Jews expect, and who is the desire of all Nations? Is this He whose Name is *wonderful, Councillor, the mighty God, the Everlasting Father, the Prince of Peace, of the increase of whose Government and Peace there should be no end, upon the Throne of David, and upon his Kingdom, to order it, and to stablish it with Justice and Judgment from henceforth and for ever?* Is this plain ordinary Man the Messiah? How can this thing be? For they thought that the true Christ, of whom such excellent things were spoken, should be some great Prince, or learned Priest; and that, that form of a Servant, and mean Condition in which he was, could in no measure agree or be suitable to the true Christ; And for this Cause, they were greatly offended at him, and thought him not worthy to be in any Place of reckoning.

2. They



2. They were offended that he being in so mean an outward Condition, *John* baptist should yet speak such high things of Him, and He of himself. *John* Baptist testified of him, that he was the *only begotten Son in the bosom of the Father; the Lamb of God that takes away the sins of the World; the fountain of the fulness of all the Saints; the beloved Son* unto whose hands the Father had given all things; and that *he that did believe in him, had everlasting life; and he that did not, should not see life, but the wrath of God should abide on him, &c.* And these all were wonderful things, to be spoken of one whose outward Condition in the World was so plain and contemptible.

And as *John* had spoken these things of Christ, so Christ everywhere gives forth himself as the Son of God, and said, *He and his Father were one.* And this exceedingly offended the Jews, as you may see *John. 5, 18. The Jews sought to kill him, not only because he had broken the Sabbath, but also because he had said, God was his Father, making himself equal with God. And John. 10, 31. The Jews took up Stones to stone him, and said, we stone thee not for a good Work, but for blasphemy, and because thou being a Man makest thy self God.* And so they were all offended at this Mystery, *God manifest in the Flesh*, in the Flesh of so mean and despicable a Person in the eye of the World.

3. They were offended at Christ, because in him was no humane or wordly thing, which any Natural or carnal Man could possibly like of, or delight in; He exercised no worldly wit, Wisdom, Reason, Learning, parts, nor any thing that might commend him to the World; neither did he live in any outward forms of Religion or Worship which might commend him to the carnal Church. There was nothing in him but the presence and manifestation of God, the Word of God, the Righteousness of God, the Nature of God,

the Spirit of God, the Works of God, and God was all in all in Christ; and God is wholly contrary to the World, and the World to God; And so the World and worldly Church were wholly offended at Christ, he being altogether in the Father, and the Father in him, in such sort that the Father in him spake all the words, and did all the works, and he could neither do nor speak any thing of himself, he was taken up, unto so near Union and Communion with God.

4. They were offended at the reproaches and misreports that went commonly abroad touching Christ, raised for the most part by the Scribes, and Pharisees, and Rulers of the Church, because they knew and were assured that Christ's prevailing would be their undoing; Therefore they gave out that he was a Sabbath-breaker, a Blasphemer, an unlearned and ignorant man, and that made him err, a Vicious Man, a Glutton and Wine-bibber, a Friend of Publicans and Sinners, and that he had a Devil, and was mad; these were the common reports that were commonly divulged abroad touching Christ, and that by the Teachers of the best repute in the Church; and the common-people reckoned them to be very true, and thereupon were horribly offended both at Christ's Doctrine and Works.

And thus was Christ a very sign to be spoken against, which *Isaiah* foreseeing in the Spirit, speaks thus in the Person of the offended Jewish Church, *Isai. 63, 3. He is despised and rejected of Men, a Man of sorrows and acquainted with grief, and we hid (as it were) our faces from him; he was despised and we esteemed him not.* And Christ himself by the Prophet complains of this usage, saying, they laid to my charge the things that I knew not; But yet these false reports so far prevailed, that he became a Stranger to his Brethren, and an Alien to his Mothers own Children.

§. They were offended at him because of his bitter and shameful Cross and sufferings; and herein lay the height, and depth of that offence for which the World and worldly Church look at Christ. For the Ecclesiastical Power condemned him as a deceiver, and blasphemous, and they also prevailed with the secular Power to condemn him as a Seditious Person, an Enemy to Cæsar, and a Rebel; and so after all the works of God which he had done, and works of God which he taught, they at last crucified him between two Thieves by the common consent of all the People, and destroyed the Son of God, as if he had been the Son of Perdition: And in all this bitter suffering no Body afforded him the least pity or compassion, but the common People mocked him, and said, *he saved others but cannot save himself; if thou be the Son of God, come down from the Cross.*

And this usage Christ complains of to his Father, *Psal. 22, 6.* where he saith, that he by his Cries had no deliverance, which yet Others who had trusted in God obtained, but (saith he) *I am a worm, and no man, a reproach of men, and despised of the People; all they that see me laugh me to scorn; they shout out the lip, they shake the head, saying, he trusted in God, that he would deliver him, let him deliver him if he delight in him.* And *Isaiah* saith, that by reason of this strange suffering of Christ, *many were astonished at him, his visage was marr'd more than any man's, and his face more than the Sons of men;* and through this suffering of Christ, all the World were so extremely offended, that *Christ crucified* was to the *Jews a stumbling block, and to the Greeks foolishness.*

And thus was and is the World and worldly Church offended at the true Christ, whom the Scriptures hold forth. Indeed the false Church have fancied to themselves such a Christ as flesh and blood can like of well enough, a Christ, fashioned after the mind and will, and

Wisdom,

Wisdom, and Prudence, and Righteousness of man, and such a Christ they extol and magnifie, to wit for their own worldly advantage sake, as the Papists have fancied the poor Virgin his Mother, who kept *Josephs* House, and provided his diet, and laid her Hands to the performance of his ordinary household affairs, to be a gallant Lady, and have clothed her in Silk, and Sattin, and rich attire; and such a Mother of Christ they do highly esteem; whereas the poor Virgin, the true believer, who lived in the plain and laborious employment of a Family, they would even scorn to regard such an one: No more will the carnal Church regard or value the true Christ in his mean condition and married Viſage.

And thus much for their Offence at Christ himself.

2. *The World and Worldly Church are offended at Christ's true Word:*

Because Christ under the New Testament, hath given forth a New Word, which is the Word of the Gospel; and this also they are offended at, in many regards; as,

1. Because it is the word of Faith; the word of Faith, and not of Sense; the Word of Faith, and not of Works. For this Word of Faith is wholly a spiritual Word, and hath nothing in it that is suitable to flesh and blood; Nothing in it, that pleaseth the Fancy, or Reason, or Understanding of man; it hath nothing in it wherein a natural or carnal heart can take pleasure, but is throughout a Word of Faith.

2. They are offended at the New word of the New Testament, because it exalts Christ alone, & in him the Power of God, the Wisdom and Righteousness of God, the Things of God; and cries down all the Things of the World in which men trust and delight, and all the common Religion and Righteousness of the World, and makes Christ all in all, and God in Christ, and all other things nothing. So *Paul* 1 Cor. 1, preached to them  
that

that did believe, *Christ the Power of God, and Christ the Wisdom of God, and nothing else.*

3. They are offended at this Word, because it cannot be learned as humane Arts and Sciences can, to wit by the teaching of Man, together with their own pains and endeavours, but only by the teaching of God and his Spirit, as it is written, they (that is, the true Children of the spiritual Church) *shall be all taught of God; he therefore that hath heard and learned of my Father, cometh to me. All my divinity, (said Luther) consisteth in this, that I believe that Christ only is the Lord touching whom the Scriptures speak, and neither my Grammar nor Hebrew tongue taught me this, but it is the work of the holy Spirit.*

Now when God teacheth us his word Himself, we have another understanding of it than other men who hear and read the same outward words, and yet want that inward Teaching; for then have we the spiritual meaning of the Word, and the very mind of Christ in it, which others want, that are not so taught; and this offends the carnal Christians grievously, that the spiritual Christians have another knowledge and understanding of the Word than they; whereupon they thus break out, what (say they) are you the only men who have the word of God, and is all wisdom and knowledge comprehended in your breasts? and do you know more of the Mystery of Christ than the grave and learned men who have studied the Scriptures all their life? and will you with your pretended teaching overthrow that Orthodox sense of the Scriptures that we have had so many years? and thus they are greatly offended.

4. They are offended at this word, because it discovers the wickedness of the world and worldly Church at a very high rate. The world doth not seem the thousand part so wicked any where, as it doth where the Gospel comes. For where this clear light of God shines,

shines, and the word comes in any degree of truth and Power, there not only the wickedness of the world appears out of measure wicked, but also the Religion, and Righteousness, and Works, and Duties of the carnal Christians, are manifested to be gross hypocrisie, and the deceivableness of unrighteousness, and wholly contrary to Christ, the righteousness of God, and so nothing else but a more plausible way to Death and Hell.

Where the Word of Christ, or the Gospel of God comes in Power, there many who before seemed very godly and Religious People, and very good Christians, and very quiet and peaceable men, do presently become full of wrath, and rage, and cursed enmity against it, and call it Error, and Heresie, and Blasphemy, and so do no less than spit in the very face of the Truth and Gospel of Christ, which he hath manifested above all his name: And no man could ever have imagined they had been such Children of the Devil, before the word came.

And thus by the coming of the Word in the spiritual Sense and Doctrine of it, many that did once seem to be Christ's Friends, are manifested to be his utter Enemies. And this also was foretold by *Simeon*, Luke 2. Where he saith, that by the coming of Christ in his word, *the thoughts of many hearts shall be revealed*, and then that unbelief and enmity against Christ, that before lay hid, is discovered and brought forth by the Preaching of the Word, as we have seen heretofore, and still see by daily experience; and for this Cause also they are offended.

5. They are offended at the true Word, because every where so few entertain it, and embrace it: As when Christ himself preached, there were very few in all *Judea* and *Jerusalem* that entertained his Doctrine; and though sometimes many thronged to hear him,  
yet

yet at another time they were so offended at his Doctrine, that they all forsook him; so that Christ said to the twelve, John. 6. *Will ye also go away?*

Now this makes many to be offended at the true Word, that when it comes to any Town or People, the far greater part should reject it, and speak evil of it; and they for the most part, the greatest, wisest, and learnedst men, and that only a few poor and contemptible People should receive it; this also exceedingly offends.

6. And lastly, they are offended, because the true Word of Christ, where it comes in any evidence and demonstration of the Spirit, brings Troubles, Tumults, Stirs, and Uproars in the World, according to that of Christ, Mat. 10, 34. *I came not to send peace but a sword; for I am come to set a man at variance against his Father, and the Daughter against her Mother, and the Daughter-in-law against her Mother-in-law.* For the true word of Christ, is such a sword as cuts in sunder all Natural and Civil Relations, and takes away the Peace of any Place where it comes in Power. Christ saith also, Luke 12, 49. *I am come to send fire on the earth, and what will I, if it be already kindled?* This fire that Christ sends in the word, in the ministration of the Spirit, of which the Lord saith by the Prophet, *is not my word as fire?* and this word comes to burn up all the corrupt Manners, Fashions, Customs, yea all the Lusts and Sins of the World, and all the Antichristian Doctrine, and form of worship in the outward Church. And when this fire begins to burn any where, presently all the People are in an uproar, and lay all their heads, and use all their hands together to quench it.

So that where-ever the true Word comes, the *Heathen* rage, and the People imagine a vain thing; the Kings of the earth set themselves, and the Rulers take counsel together against it, and say: *Let us break these bonds in sunder, and cast away these cords from us,* which no flesh and blood,  
especially

especially the Rich, Wise, Learned, Honourable, would endure to be bound in.

Now this exceedingly offends; For say they, before this kind of word came in, all things were better and more quiet: Under Episcopacy all things were well, and in good order; But since this new Doctrine came in, all things are full of trouble, mischief, wars, and death; and therefore they reckon this word the cause of all the evils we have and do endure.

But yet the cause of all these Tumults, are not truly in the Word, but in the World, and in the Devil. Christ he will have his Christians to publish his word, and thereby to gather together his Elect unto him. Now the World, and the Devil, the Prince of it, will not suffer this to be done quietly, and hence arise all tumults. The Devil, who hath the first possession of the World, would have all things quiet, that he might keep his possession; but Christ will not suffer it to be so, but he will have all those whom his Father hath given him, out of the Devil's possession, by the might and efficacy of his word; but the Devil will not endure that this should be done quietly, but stirs up all the World against the Word.

And so where ever the word comes in truth, there is always troubles and uproars; but where the word is preached, and the world is quiet, that for certain is not the true word of God.

Wherefore the dull and drowsie Divinity of Synods, and Schools, cannot be the true word of Christ, for that meets with no Opposition and contradiction at all from the world, or worldly Church; it meets with no enemies, and avengers amongst them, but it is rather praised and embraced, and honoured with degrees and Scarlet, and the Professors and Publishers of it are in credit with men, and worldly Powers, and receive from them, riches, honour, and quiet life; whereas the true  
**Doctrine**



Doctrine of Christ can never be published without the offence of the world.

And thus much for their offence at the true word of Christ.

3. *They are offended at his true Worship.*

For Christ under the New-Testament hath instituted a New Worship, and this the world and worldly Church are also greatly offended at.

Because this worship is wholly Spiritual, and hath nothing carnal in it, but consists altogether of Grace and Truth, according to that of Christ, Joh. 4, 23. *The hour cometh (saith he) and now is, that the true worshippers shall worship the Father in Spirit, and in Truth; For the Father seeketh such to worship him; God is a Spirit, and they that worship him, must worship him in Spirit, and in Truth;* and there is no worship in truth, but that which is in Spirit. And Paul saith of true Believers, Phil. 3, 2. *we are the Circumcision, who worship God in the Spirit, and have no confidence in the flesh.*

Now this spiritual Worship, stands in Faith, Hope and Love, whereby our old Nature is mortified, and we bring forth spiritual Fruit unto God, and to our Brother. And this Worship of the New Testament being wholly Spiritual, is free from Time, Place, and Person, as all spiritual Things are; and so at all Times, and in all Places alike, this Worship may be performed by all Persons alike, who are true Believers: And so accordingly do all true Believers, at all Times, and in all Places alike believe in God, and trust in him, and fear him, and love him, and delight in him, and speak good of his Name, and also do good to their Brother, in Instructing, Teaching, Exhorting, Comforting him, and Helping him as freely as Christ hath helped them: And this is the chief and indeed the only true Worship of the New-Testament.

For the Gospel hath taught us that Christ is the true  
(K) Temple.

Temple, wherein the Church of the New Testament, which is a Kingdom of Priests, are all alike to worship God without any Difference, or Distinction of Persons: And also that Christ is our Rest as well as our Righteousness; and it is as great a Sin to make another Rest than Christ, as it is to make another Righteousness than Christ; for in him alone we are compleat and furnished, to all Things that appertain to the Kingdom of God; and stand in need of nothing out of him: Wherefore it is said, *Heb. 4, 3. He which hath believed is entred into the Rest*, that is, into Christ and his Righteousness, and so *hath ceased from his own Works, as God from his.*

Now the World and worldly Church are greatly offended at this spiritual Worship; and that first, because it makes no great shew, nor presents no glorious outside to the World, to win their Favour and Applause, and so they despise it as a notional or melancholick Thing.

And secondly, because this is wholly out of the Reach and Power of the natural Man, and no Man by his free Will, or natural Abilities can attain thereunto. Wherefore they are offended at this kind of Worship, and would have a Worship in the Days of the Gospel, after the Manner of the Worship of the Law, a Worship standing in outward Works, and Duties, and Ceremonies, and in Observation of Days, Times, Places, Persons; and are much scandalized at that Worship, which stands only in Faith, and Love, and makes void all other Things.

4. *They are offended at the true Church of Christ.*

Because Christ under the New Testament hath set up a New Church, which is not outward and visible, as the Church of the Old Testament was; neither carries in it any worldly Pomp, Power, and Glory, as the Church of Antichrist doth, but it is wholly spiritual and invisible, and as utterly unknown to the World as Christ himself.

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The true Church under the New Law, is the Congregation of spiritual Men, gathered together, not in one outward Place, but in one Faith, Hope, and Love, in one Spirit, in one Christ, in one God.

It is the Company of the Faithful, and Elect, which have Christ for their Head.

And this Church is not known by any outward Orders, or Forms, or Ceremonies, or Manner of Life, but only by the Word of Faith; seeing this true spiritual Church is conceived and formed, is brought forth, and brought up, is fed and clothed, is strengthened and adorned, is protected and perfected by this Word of Faith alone; Yea the whole Nature, and Life, and Being, and Action of this Church, is in the Word of Faith.

2. They are offended at this Church, because it is the Habitation of God, and his very Kingdom, wherein he himself is present, is manifested, speaks, works, reigns, is glorified, and is all in all in it; and so it will not receive unto it self any Thing of the Power, Wisdom and Righteousness of Man. They are much offended to hear, that this Church is the Temple of the living God, and that God hath said it himself, that he will dwell in them and walk in them; and that God is in them of a Truth, and not by fancied Habits of created Grace; and that they are filled with all the Fulness of God; and that they are living Stones in that Building, wherein Christ himself is the chief Corner-stone; and that they are all built together by the Spirit, to be the Habitation of God: This doth so exceedingly offend them, that is, causeth them to blaspheme, in crying out against this Doctrine of the Spirit of God as Blasphemy.

3. They are offended at this New-Church of the New-Testament, because it will be the Church of God alone, and will not acknowledge any to be of it, but such as are born of God, and have obtained like precious

faith with them, and so will have no constant Communion with any, (how skilfull soever in the Letter of the Word, and how eminent soever in outward forms of Religion) but only with such who have true fellowship with the Father and the Son in the Spirit.

4. They are offended at this Church, because usually God calls unto it, not the Great, and Honourable, and Wise, and Learned, but mean, plain, and simple People, according to that of *Paul*, 1 Cor. 1, 26. *You see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world, to confound the mighty, and base things of the world and things which are despised hath God chosen; Yea and things that are not, to bring to nought things that are.* So that this true Church consists of a small company of poor, mean, simple, base, and despised men in the Eyes of the World and worldly Church; yea of such, who in their Judgment deserve to have no Place nor being in the World; And who now out of their own choice would willingly joyn themselves to such a Congregation?

5. The great and worldly wise People are much offended at this Church, because of its outward afflicted Condition in the World, it having fellowship with Christ in all his sufferings; And so is always reproached, despised, slandered, torn, spit on, buffeted, crucified, and mocked; And from all, most, or some of these sufferings, the spiritual Church is never priviledged in the World: And by reason of these Things, the Visage of the true Church seems foul, deformed, and offensive in the Eyes of Men, whilst the national and carnal Church is highly favoured, esteemed, and preferred it self, and hath its chief Teachers honoured with Scarles, and Furs; so that if Christ were on the Earth again, in his mean and plain Condition, he would be ashamed

to own them, and they would be as much ashamed to own him. And thus much for their offence at the true Church.

*5. They are offended at the true Government of this Church.*

Because Christ under the New Testament, as he hath set up a New Church, so also he hath set up a New Government of this Church; and this also offends in many regards:

1. In that Christ will have none brought to his Church, by outward violence, and compulsion, though he have all Power in Heaven and in Earth; but in the Day of his Power, (that is, of the Gospel) he only entertains the willing People, and compells no Body against their Wills; seeing he seeks not his own profit, but ours. Our Lord Jesus Christ gathers his true Church on Earth, according to the Councel and Mind of his Father in Heaven, and so will entertain none but whom his Father draws, because he will have his Church not one jot larger than the the Election of Grace.

2. They are offended at his Government, in that in his true Church he makes an Equality between all Christians through Faith; and will have none over one another, but will have all to serve one another in Love: And so he will have him that would be the greatest, to be the least of all; and him that would be the chief, to be the Servant of all, as himself came not to be served, but to serve, and to give his Life a ransom for many: And he was greater than all the Children of God, not through any worldly Greatness, Lordliness, or Dominion, but through his reaching, and instructing them, and loving them, and serving them, and suffering, and dying for them: And besides this Greatness, there is nothing but Equality in his Church.

3. They are offended at his Government, in that Christ doth nothing in his Church, by the Decrees or

Constitutions of Ecclesiastical Men, or by the secular Arm, and Power of the Magistrate, but he doth all by his Word, and Spirit, and nothing else: And these alone, without the Addition of any Thing else, are infinitely sufficient, to do all that Christ would have done in his Kingdom.

4. In that he will have us to love our Enemies, and to do good to them that do evil to us, and to pray for them that persecute us, and despitefully use us; he will not have us to be Enemies to any, or to do evil to any, or to persecute and use despite to any: He will have us to beware of false Prophets, but not to destroy them; And to avoid Hereticks, but not to kill them; And will have neither of them burnt with any Fire, but the Fire of Love.

5. In that he will have all Things in his Kingdom ordered and done only by the Law of Love, and nothing by any Law of Violence or Compulsion.

Now this kind of Government of the true Church, doth grievously offend the World and worldly Church, and the Governors of both; because they know no Government of the Church at all, but of the Ecclesiastical and Civil Power intermingled, and if this be made void, they can do nothing at all in the Government of the Church, but think according to their unbelief, all Things presently will come to Confusion; For they want Faith to commit the Government of Christs own Church to his own care; by his Word and Spirit. And thus they are offended at this true Government also.

6. And lastly (for I will name no more particulars at this Time.)

*They are offended at Christ's true Ministry.*

Because Christ under the New Testament, hath erected and constituted a New Ministry, not through any Ecclesiastical Ordination, but meerly through the unction of his Spirit, without any Regard at all to a  
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fort, so he chose in the same Manner: He chose Fishermen, and Tentmakers, and Publicans, plain Men, and of ordinary Imployment in the World, and only put his Spirit on them, and this was their sufficient Unction to the Ministry: And thus it was foretold by *Joel*, Chap. 2, 28. *And it shall come to pass in the last days, saith the Lord, that I will pour out of my Spirit on all flesh, and your sons and daughters shall prophesie.* There needs nothing to the Ministry of the New Testament, but only God's pouring out his Spirit: Wherefore Christ bids his Disciples stay at Jerusalem till they should receive the Promise of the Spirit, and then they should go forth and teach.

And so after, as Believers received the Spirit, so they became Ministers of the New Testament, as we see in the Acts of the Apostles, and in the first 300 Years after Christ. For there is but one only Ministry of the New Testament, which is common to all Men alike who have received the Spirit of God, and to none else, though never so excellently qualified with natural Abilities and Humane Learning.

For the Things of the Gospel are altogether invisible Things, and cannot be known but by the teaching of the Spirit, though a Man have all the Wisdom, and Knowledge, in the World, as *Paul* declares 1 Cor. 2, ver. 8. 9. 10. *Eye hath not seen, nor Ear heard, nor the Heart of man understood the things which God hath prepared for them that love him; but God hath revealed them to us (Believers) by the Spirit; for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, but the Spirit of a Man that is in him? even so the Things of God knoweth no Man but the Spirit of God. Now we have received, not the Spirit of the World, (which for its highest perfection hath only humane Wisdom and Knowledge) but the Spirit which is of God, that we might know the Things that are freely given to us of God.* Where



Where we learn that the things of the Gospel and of the Kingdom of God are not known at all, nor discerned in the least measure, but by God's Spirit; which Spirit is given to all that believe, and this Spirit alone is sufficient, both to enable us to know clearly and certainly the Things of God, and also to publish them unto others, and nothing of Man or the Creature can add to it.

Wherefore when Christ chose his Ministers according to his Fathers Council, he chose not the Wise and Learned, but plain, simple Men; that it might appear to all the World, throughout all Ages, how infinitely able the Unction of his Spirit alone is, without any Addition of any thing else, for the Ministry of the New Testament: And Christ upon the serious Consideration of this strange Choice of God by him, breaks forth into this Thanksgiving, Mat. 11, 25. *I thank thee, Father, Lord of Heaven and Earth, that thou hast hid these things* (that is the Word of Faith and Mystery of Christ and his Kingdom) *from the Wise and Prudent, and hast revealed them to babes; even so Father, because it pleased thee.* And David admiring this wonderful Dispensation, speaks thus in the joy of his Heart, Psal. 8, 1. 2. *O Lord our Lord, how excellent is thy Name in all the World, who hast set thy Glory above the Heavens!* And then showing wherein this high Glory of God appears, saith, *Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.* God useth no other Instrument to overcome the greatest Enemies and Avengers, that arise in the World and worldly Church, than the strength he ordains out of the Mouths of Babes and Sucklings, that is true Believers, who live only on the sincere Milk of the Word.

The Lord had all the World before him, to have chosen out of it whom he pleased to be the Instruments

by whom he would hold forth his Word and Gospel to all Nations; Yet in his infinite Wisdom, and gracious Council, and good Pleasure, he would pass by the wise and learned Men, and great Philosophers, and subtle Disputants, as *Paul* affirms, 1 Cor. 1, 19. that God hath said, *I will destroy the Wisdom of the Wise, and bring to nothing the Understanding of the Prudent.* God is so far from making use of humane Wisdom, and Prudence in the Gospel of his Son, that he quite destroys it, and brings it to nothing: Wherefore *Paul* adds ver. 20. *Where is the wise? where is the learned, or lettered Man? where is the Disputer of this world? hath not God made foolish the wisdom of this world? for after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.* By the foolishness of preaching, that is, by the Word of Faith out of the Mouth of Babes and Sucklings, which the World reckons Foolishness; by this alone, doth God bring about the Salvation of the Elect.

Now, at these Things, how grievously are the worldly-wise and deep learned ones (as they esteem themselves) offended, that God's Spirit alone should be a sufficient Unction for the Ministry of the New Testament, and that God should (on set purpose) lay aside the Wise and Prudent Men, and choose Babes, and out of their Mouth ordain his great strength to set up Christ's Kingdom in the world, and to destroy Antichrist's! Yea this Doctrine will chiefly offend the University.

For you will say; if this be so, what need is there then of our Philosophy, and of our Arts and Sciences to the Ministry of the New Testament? And what need is there of our Acts and Clerums? And what need is there of our Scarlet, and Tippets? And what need is there of our Hoods and Caps, &c. If the Unction of the Spirit alone be sufficient for the right Ministry,

try, and Christ do perfect his praise by the Mouths of Babes and Sucklings, then what need is there of all these Things?

I Answer, no need at all, as to Christ's Kingdom, and the Ministry of that: For it is one of the grossest errors that ever reigned under Antichrist's Kingdom, to affirm that Universities are the fountain of the Ministers of the Gospel, which do only proceed out of Christ's flock.

And because you will be greatly offended at me for speaking thus, you shall hear what *Luther* saith to this Matter on 2 Pet. 2, 1. upon these words: *But there were false Prophets among the People, as there shall be false Teachers among you;* the Word *Peter* uses here, is false Doctors, or false Masters; and *Luther* saith: 'It came to pass by the singular Councel of God, that our Teachers should be called Doctors and Masters, that it may appear to all, whom *Peter* here means., And he farther saith, 'that *Peter* hereby doth undoubtedly tax the Universities, in which such Men are created, and out of which have proceeded all the Preachers in the World, so that there is no Town or City under the whole Kingdom of Antichrist, which hath not such Doctors and Masters as are created in the Universities. For the whole world (*saith he*) is of this Opinion, that the Universities are the Fountains whence they should flow who ought to teach the People. Now this (*saith he*) is a most horrible and abominable error, so that nothing hath proceeded in all the World, out of any Thing, so much to be opposed, as out of Universities: Wherefore (*saith he*) *Peter* saith that all these are false Masters, and false Doctors., Thus *Luther*.

Now if any say, this Doctrine being commonly taught and received, will throw down the Universities.

I answer. If the Universities will stand upon an Humane and Civil account, as Schools of good Learning for the instructing and educating Youth in the Knowledge

Knowledge of the Tongues, and of the liberal Arts and Sciences, thereby to make them useful and serviceable to the Commonwealth, if they will stand upon this account, which is the surest and safest Account, they can stand on, and will be content to shake Hands with their Ecclesiastical and Antichristian Interest, then let them stand, during the good Pleasure of God; but if they will still exalt themselves above themselves, and place themselves on Christ's very Throne, as if they had ascended upon high to lead captivity captive, and to give Gifts to Men for the Work of the Ministry, and so will presume to darken the Glory of Jesus Christ and his true Ministry which he sends forth, as his Father sent him, then let them in the Name of Christ descend into that darkness out of which they first sprang, that the Glory of Christ may fill the World.

And thus have I declared how the World and worldly Church are offended at Christ and his Word, and Worship, and Church, and Government, and Ministry, and so consequently at all his Things.

And now I proceed to the third General I propounded; to wit, to shew:

### 3. Point.

*How great an evil it is, to be thus offended at Christ and his Things.*

And this appears in many particulars.

1. One evil is, that to be offended at Christ and his Things, is a certain Evidence that Men are wholly Ignorant of Christ and of God, though they be called Christians, and have the Name of God always in their Mouths; For if Men knew Christ aright, and God in Christ, it were impossible they should be offended at him; and inasmuch as they are offended, it is certain they do not know him by any Revelation from the Father. Wherefore Christ tells his Disciples, *John. 16, 3.* that the chief Ground of that offence which the World and worldly

worldly Church should take against them who are his true Members, and have received the same Word and Spirit with him through true Faith, is, because they have not known the Father nor Him. For he that knows Christ in Christians, is not offended at them; and he that knows God in Christ, is not offended at Him: But they that are offended at Christians, know not Christ; and they that are offended at Christ, know not God.

2. When Men are offended at Christ and his Things, it is a sign they are real Unbelievers, whatever form of Godliness they may live under, and though it may be they have been old Professors: For *Peter* saith, Christ is precious to them that believe; wherefore they that are offended, are destitute of Faith.

3. They that are offended at Christ, lose all that spiritual and eternal advantage that comes by Christ to true Believers, and so fall short of the Love of God in Christ, of Reconciliation with God in Christ, of the Righteousness, Wisdom, and Power, and of all the fulness of God in Christ, of eternal Redemption from the Law, Sin, Death, and Hell by Christ, and of all that great Salvation that is in and by Him; And Jesus Christ is wholly in vain to them.

4. When Men are fully and irreconcilably offended at Christ and his Things, it is a Sign they are of the wicked one, of the Seed of the Serpent, and very Reprobates; as Christ told such offended Jews; *Ye are of your Father the Devil; and my Sheep hear my Voice; but you hear it not* (but are offended) *and therefore you are none of my Sheep*, that is, none of the Elect: And again saith Christ, *all that my Father giveth me, shall come to me*; Wherefore they that come not to Christ, but are offended at him, are not given to him of God, and consequently are Reprobates.

5. They that are offended at Christ, are utterly ruined through

through such offence: Wherefore Christ is called a Stone of stumbling, and Rock of offence to them that are disobedient and stumble at the Word; and he is said to be set for the Fall and Ruine of many in Israel; and Mat. 21, 44. Christ saith: *Whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it shall grind him to powder.*

For whoever stumbles, or dashes against this Stone, dashes against God himself in the Nature of Man: He dashes against the Councel and Decree of God, against the Wisdom and Understanding of God, against the Love, Mercy, Righteousness, Truth, and Power of God; against the eternal Word and Spirit of God; and no Man perishes like that Man: For he incurs all that Wrath, Vengeance, Destruction, Damnation, which the Lord God himself in all his infinite Wisdom, Knowledge, Righteousness, Justice, and Power, can inflict on him to all eternity, and so he is indeed ground to Powder.

Yea farther, that Man that stumbles against Christ, is not only ruined by such offence, but ruined without all Means or Hope of Recovery: They that are broken against him, and by him, are broken in Pieces like a Potters Vessel, which can never be made up again; they that fall against Him, never rise again; they that are ruined by him, are never repaired again. If a Man were dashed in Pieces by *Moses*, he might be repaired again by Christ; but he that is destroyed by the Saviour, by whom shall he be saved? He that was condemned by the Justice of God for Sin, might recover again by the Love and Mercy of God in Christ; but he that is destroyed by the Love and Mercy of God, is past all Hope and Remedy.

Wherefore I intreat you to consider this thing with all your Hearts: For nothing makes such ruines in the World as this Sin, Mens being offended against Christ  
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and his Gospel. This is the Sin that ruined *Jerusalem* of old, and *Germany* of late; and if any thing undo this Commonwealth, this will undo it, the offence that is taken by mean Men, and by Men in Place and Authority against Christ and his Gospel.

And this is the Sin also that is like to undo and ruine the University, and to race it down to the very Ground, even your horrible Envy, Enmity, and Opposition to the Truth of the Gospel: When Christ's Word, or the Truth as it is in Jesus, is hated, opposed, derided and scoffed at in your Colledges, in your Schools, in your Meetings, yea sometimes in your Pulpits, this Sin will dash you in Pieces, that you shall find none to recover you. This Sin will engage against you the Son of the living God; and when his Wrath is kindled against you not a little, but to the very utmost, for so great wickedness, shall then, *Thomas*, and *Scotus*, and other Schoolmen with their cold, vain, and Antichristian Divinity help you? Or shall the Secular Arm, and worldly Power (whom you have seduced for many Ages) be able to shelter you in such an Hour? No certainly; but if you continue in your bitter Enmity against the true and spiritual Word and Gospel of Christ, Christ lives and reigns to bring you down wonderfully, and to make your Name a shame and a Curse to the whole true Church of God.

And this poor contemptible Doctrine of the Gospel which you hear to Day, and (it may be) most of you despise and esteem of no more than a straw for strength, this very Word shall prevail against you, and triumph over you: And the poor People of God, that small handful of believers that are amongst you, whom you despise in your Hearts, and reckon but as the filth and off-scouring of the Place, even they shall see your downfall, and shall say: *Thou art Righteous O Lord, who hast judged thus*; and shall say again: *Even so Lord God almighty, true and Righteous are thy Judgments.* And

And this now have I spoken in faithfulness to Jesus Christ, and in faithfulness to his true Church, and in faithfulness also to the University, that they might hear and avoid that Ruine which will otherwise inevitably befall them for their offence at Christ and his Gospel. And now let them that can receive it, receive it, and let them that cannot, deride and reject it. But whether you receive it, or whether you reject it, sure I am I have spoken the Truth, which God himself in his due Time will Witness to; and so much also for this Point.

The fourth: Point is

*The blessedness of them that are not offended at Christ,* according to Christs Word here.

*Blessed is he whosoever shall not be offended in me.*

Now those very few that are not offended at Christ and his things, when the whole World and worldly Church are offended, their blessedness appears in many particulars.

I. As first, in that its evident that *they all are taught of God, and have heard and learned from the Father* himself touching the Son. And they that see Christ by the Revelation of the Father, are not at all offended at him, when all other Men are. For such do clearly see Christs Power in his weakness; his Glory in his Reproach; his Exaltation in his Abasement; his divine Nature in his human; they see his Sufferings were for Sins, his Stripes to heal us, his Death, to deliver us from Death; and all this they know not only by the Word, but also by the Revelation of the Father in their Hearts, and so they cannot be offended at Christ who see him thus. Wherefore when the World and worldly Church had many several Opinions of Christ, and Peter notwithstanding acknowledged him to be the Son of the living God, Christ replied, *blessed art thou Simon, for Flesh and Blood hath not revealed this to thee, but my Father which is in Heaven:* And this is thy blessedness,



bleſſedneſs, that thou knoweſt me by the Revelation of the Father, and ſo knoweſt me aright, and art not offended.

He then that is not offended at Chriſt when all other Men are, hath for certain the Father's Teaching, and ſees Chriſt far otherwiſe than the World and worldly Church do; he ſees Chriſt in all his Myſtery, and in all his Glory; and when we ſee him thus, we value him never the worſe for the form of a Servant, nor for all his Reproaches and Sufferings from the World, but we rather behold theſe Things with the greater wonder and comfort; ſeeing for our ſakes he humbled himſelf from the form of God, to the form of a Servant, and in that form to the Death of the Croſs.

2. They are bleſſed, becauſe through this Revelation of the Father they have true Faith in Chriſt wrought in them. For true Faith in Chriſt doth neceſſarily follow the Father's Revelation; and when God teaches us Chriſt, we muſt needs believe in him; and through this Faith we know him by Experience: And he that knows Chriſt through the Experience of Faith, finds and feels Chriſt to be all that to him, which the Scripture ſpeaks of him: He through this Faith feels Chriſt to be made unto him of God Wiſdom, Righteouſneſs, Sanctification, and Redemption, and all Things; and Chriſt being through Faith made all that to him, which he is in Himſelf, it is not poſſible he ſhould be offended at him.

Farther, through this Experience of Faith, Chriſt becomes precious to him, as *Peter ſaith* 1 Pet. 2, 7. *To you who believe he is precious*: That very Chriſt, which to others is a Stone of ſtumbling, and a Rock of Offence, is precious to them who have Faith, and know him by Experience; ſo precious, that they eſteem all the greateſt and moſt excellent Things in the World but droſs and dung in compariſon of Him: And ſuch Believers have choſen to part with their Liberty, their Eſtates, their Relations, and their own Lives, all which are precious Things in themſelves, rather than they would part with this infinitely more precious Chriſt.

3. They are bleſſed in that through this Faith they have eſtabliſhment, as Chriſt ſaith: On this Rock I will build my Church. And he that hath Chriſt for his only Foundation, is never offended at him, whatever Scandals the World and the Devil raiſe up againſt him: But he that hath another Foundation than Chriſt, to wit, either his own Works and Righteouſneſs, or the World and the Things of the World, when Scandals come, they are preſently offended, and their Offence againſt Chriſt declares they are not built on him. But they whom nothing can offend, they are ſurely built and eſtabliſhed on Chriſt, and in this they are bleſſed.

4. They who have received the Revelation of the Father, and through this Revelation have received true Faith, and through this true Faith, firm Eſtabliſhment, are farther bleſſed, in

that all such are past perishing ; For he that cleaves so inseparably to Christ that nothing can offend him, and is so firmly built on Christ that nothing can remove him ; It is impossible for him to perish by any Thing : Wherefore it is said : *Behold I lay in Sion a chief corner Stone, Elect and precious, and he that believeth on him shall not be confounded* : And Mat. 16. saith Christ : *On this Rock I will build my Church, and the Gates of Hell shall not prevail.*

5. And last of all, they that have escaped the Offence of Christ, are sure of Salvation : For such do truly partake of all that infinite and everlasting Advantage that is by Christ ; they partake of his own Righteousness, and Wisdom, and Truth, and Power, and Nature, and Life, & Word, & Spirit ; & of all his fulness, and thus they have true possession of the beginnings of eternal Life, as *John* saith : *These things have I written to you that believe, that you may know ye have eternal Life abiding in you,* 1 *John*. 5, 13. and Christ saith : *I give unto my Sheep eternal Life* ; that very Life which was in the Father, and was communicated to Christ, and manifest in his humane Nature.

And in all these Regards are they blessed that are not offended at Christ, as Christ affirms, *blest is he who soever shall not be offended in me.*

And so now I proceed to some Uses.

#### 5. The Uses.

1. To warn all Men of all sorts, that they take special care that they be not offended at Christ, and the Things of Christ ; You have heard that the World, and the wisest, and greatest of the World, and that the worldly Church, and the holiest and most religious in that are offended at Christ ; And you have heard also how great an Evil it is to be offended, and how great a blessedness it is not to be offended ; wherefore I do advise you from the Word, to take care that you be not found amongst them who are offended at Christ.

But you will be ready to say, *we hope we are not offended at Christ, but we do love, honour, and embrace both Christ and the Things of Christ.*

To this I answer, that many do usually say they are not offended at Christ, and it may be some may think so too, who yet indeed and before the Lord are grievously offended at him, as may thus appear, for :

1. First, he that is offended at the true Word of Christ, is offended at Christ himself ; for Christ is the Word, the Gospel Word, the Word that was with God, and was God, and came into the Flesh, and that spake, and did, and suffered, and overcame all in that Flesh ; and Christ said it was expedient for the Church, that he should withdraw his Flesh or bodily Presence, and only continue that Presence of his with them, which is by the the liv-

ing Word of God through the Gospel ; and this is that Jesus Christ who is present with Believers to the End of the World.

And so he that is offended at the true spiritual Word, held forth by the Confession of Faith, is offended at Christ himself, who is present in that Word ; wherefore saith *Peter*, 1 Pet. 2, 8. *He is a stone of stumbling and rock of offence to them that stumble at the Word.* The most People adore the outward Name of Christ, but yet cannot endure the true Word of Christ. Now all that are offended at the true spiritual Word of Christ, and right Doctrine of the Gospel, are offended at Christ himself, and stumble at that stumbling Stone. And thus multitudes are offended at Christ, who do think themselves very free from this Sin.

2. They that are offended at true Believers, are offended at Christ himself. For they are in the World as he was, and walk as he did walk ; and they are one Flesh and Spirit with him ; they are his Members, they are himself ; and whosoever is offended at them, is offended at him. For Christ is the self same both in himself the Head, and in Believers his Members. And these are the Children of God, together with him the first born, and these are comprehended in the same Love, chosen with the same Choice, called with the same Calling, sanctified with the same Holiness, kept by the same Power, and glorified with the same Glory ; these partake of the same divine Nature, and have the same Word and Spirit dwelling in them, in the same Righteousness, Wisdom, Grace and Truth, and there is no difference between Christ and them, but what is between the Head and the Members, the first born and his Brethren. And so, they that are offended at these, would as certainly and necessarily be offended at Christ himself, if he had lived in their Time, or if they had lived in his Time.

It is manifest then that they who are offended at the Word of Christ, and at the Works of Christ, at the Nature and Life of Christ in Believers, would have been offended at them in Christ himself ; yea, they who are offended at Christ in Believers, would much more have been offended at Christ in himself ; because what is in a Christian but in Part, was fully in Christ ; and what is in a Christian in a small Measure, was in Christ without Measure ; and there was in Christ a far more glorious Presence and Manifestation of God, than in any Christian ; and proportionably would they have been offended at him in himself, who are truly offended at him in his Members,

3. They who are offended at the Sufferings which come on Christians for Christ's sake, are offended at Christ himself, because they suffer not on their own account, but on Christ's, and the Cross they take up and bear is his, and not their own. If they would live as other Men in the common Religion of the Nation;

and make use of the form of Godliness without the Power ; and comply with that Doctrine and Discipline which the Clergy shall allow for Orthodox, and the Magistrate accordingly approve and confirm ; then might they live as quietly and prosperously as other Men ; but because they cleave only to Christ, and take him for their only Master in the Things of God, and to receive his Word in Faith, and then hold it forth to others, therefore the World hates them, as Christ said : *I have given them thy Word, and the World hath hated them, because they are not of the World, as I am not of the World.*

Wherefore every true Christian who speaks and professes the Word of Faith, the Word which exalts Christ alone, and his Things, and throws down all other things of the World, though in the highest esteem with Men, must needs meet with his Enemies and Avengers, his Scribes and Pharisees, his *Herods* and *Pilates* : And now when the carnal Church which hath the Favour and Countenance of the State, sees poor Christians for the Word's sake suffering all the Hatred, Malice and Rage of the World and worldly Church, they are greatly offended at them ; and in being offended at them, they are offended at Christ himself ; for it is his Cause in which they suffer, and not their own ; and it is he who suffers in his Cause more than they ; as is evident by that complaint of his, *Saul, Saul, why persecutest thou me ?* I say, as it is Christ, that is, and doth all in his true Saints, so also it is he that suffers all in them ; and they who are offended at these Sufferings of Believers, which they suffer in and for Christ, are offended at Christ himself.

And in these three Regards it doth plainly appear, that many who pretend to honour the outward Name of Christ, are yet indeed grievously offended at him.

2. The second Use is another Caution to warn all Men to take heed, as not to be offended themselves at Christ, so also not to be troubled nor offended with the Offences of others : But when we see the whole World and worldly Church offended at Christ and his Things, let us take care that we be not therefore offended also, but let us consider :

1. That it is no new Thing that Christ and his Gospel should be stumbled at, and contradicted by the World and worldly Church ; for thus it was foretold by the Prophets, and thus it hath been done ever since Christ was manifested in the Flesh. In the Days of his Ministry, his Doctrine was so contrary to carnal Reason, and the humane apprehensions of Men in matters of Religion, that many of his Disciples said, *this is a hard saying, who can bear it ?* Joh. 6. *Yea, many of his Disciples murmured at his Doctrine, and went back and walked no more with him.* And all along dur-  
ing

ing Christ's Ministry, many were snared, and stumbled, and fell, and were broken thereby; and he that is troubled and offended at this, must get him another Christ, and another Gospel; for the true Christ is set for a Sign to be spoken against, and the true Gospel is set for a Word of contention and contradiction to the carnal Christians, and to the whole World.

Wherefore when we see in our Time the World and worldly Church offended at Christ and his Gospel, let us know that thus it hath been from the beginning; and let us know that as Christ and his Gospel are the same now as they were then, so the World and Antichrist, and the Devil, the Head of both, are the same also; and therefore it cannot be but Christ and his Gospel must suffer the same contradiction in our Time, as they have done in all former times.

2. That we may not be offended with the common and general offence of others, let us consider that Christ and his Gospel are never the worse for the offence which the World takes at them, but Christ is still the Son of the living God, and the Gospel is still the Power of God to Salvation, to every one that believes, and Christ and his Word do still remain a sure Foundation for the true Church of God; That Christ crucified, which is to the Jews a stumbling block, and to the Greeks foolishness, is notwithstanding to them who believe, *Christ the Power of God, and Christ the Wisdom of God.* 1 Cor. 1. So that Christ is not the worse for the World's being offended at him, neither do the faithful think him the worse: Nay the more vile he is to others, he is still the more precious to them.

3. Let us consider that notwithstanding all the offence of Men, Christ and his Gospel still remain and continue what they are, and cannot be prevailed against. Men may be offended at Christ and his Word, but they cannot destroy and extinguish them, but they still remain, and do always prevail against all things that oppose them.

Wherefore, to deliver us from the scandal of all Mens being offended against Christ, we are to consider, that as all the World have been, are and will be against Christ, so Christ and his Kingdom shall rise up and increase against all the World, and against all their Thoughts and Endeavours; and all their Counsels, Contrivances, and industrious Actings shall not be able to hinder the Kingdom of Christ from prospering and growing great; but it shall arise and stand up in all its Glory, out of the midst of all the offences and Contradictions in the World. Wherefore Christ and his Kingdom are called a tried Stone; for he hath long ago indured whatever the World and worldly Church could do against Him, and whatever the Might and Malice of Men and Devils could

could do against him, and yet hath overcome all : All that have opposed Him have been dashed in pieces by him, in the several Ages of the World ; and he and his Kingdom still remain, and shall remain for ever ; For He is a sure tried Stone. And they in this Town and University, who are the most grievously offended at the Word, shall not by all their subtilty, Malice, Slanders, evil speaking, nor by any Things they can say or do, design or undertake, be able to prevail against it, but they must shortly die and depart out of the World, and in despite of them, leave this Word of God behind them, to live, and flourish, and overspread the World. And these considerations, if entertained by Faith, may keep us from being offended at the Offence of the whole World : And this for the second Use.

3. In the third Place, I shall shew you how Believers ought to carry themselves in the midst of those Offences that are taken against Christ, and against themselves for Christs sake, that is, for his Life and Doctrines sake.

1. First then, we ought to be careful to abide in Christ, and to walk in Christ ; to speak all our Words, and to do all our Works, and to live our whole Life in Christ, and in his Spirit, that so the World may not be offended at us who are nothing, and do nothing in ourselves, but as Christ in us, who is and doth all in us : And then as we shall certainly be established and preserved in Christ, through our abiding in him : So they shall as certainly perish and be ruined through his abiding in us, and their dashing against him in us.

2. To carry our selves aright in the midst of offences, let us be sure that the Word we believe and hold forth is Christs Word, and then we may be very confident that this Truth and cause shall and must remain, how many Adversaries soever it may have ; and though the World and Devil may rage against it, yet ( as hath been said ) they shall never be able to overthrow it, much less to root it out.

A true Christian must be able to say, I know the Word which I believe and profess, is the only Word of the Lord God, and his everlasting and unchangeable Truth, and the last manifestation of his will by his own Son ; and whatever Word agreeth not herewith, is false, and of the Devil, and Antichrist ; and therefore by this Word will I stay, though all the World be against me.

And when we are thus certain of the Word of God through Faith and the Spirit, it comforts the Heart and makes it glad, and settles it in inward Peace and Rest, in the midst of all outward Oppositions and Troubles as through Gods goodness we have found by Experience. For when we know that the Word which we have received and profess, is the very Doctrine of the Son of God, then

then also we know that it shall prevail against all Kingdoms, Commonwealths, States, Governments, Societies, Universities, against all Laws, Orders, Decrees, Acts, and against all sorts and degrees of worldly and Ecclesiastical Powers which are contrary thereunto, and shall in the Time appointed by God utterly consume them, and bring them to nothing.

And by these Means, to wit, by abiding in Christ and being all in him; and by being sure that the Word we believe and profess, is his Word, we may live safely in the midst of all offences without the least prejudice.

4. *Lastly*, I shall speak a few Words to those in this University and Town who are offended at Christ and his Gospel; and also a few Words to those who (through the Grace of God) have escaped this offence, and so shall conclude this Matter.

And first, for you who are offended at Christ and his Word, which (we must needs say) is come amongst you in Truth, and in plainness, and are angry at it, and storm at it, and reproach it, and think and contrive how to resist it, and to hinder the free course and passage of it in this Place, because it is not only contrary to the Philosophical Divinity of the Schools, and University, and the common carnal Religion of the Nation, but doth also reprove and condemn them, and will have the haughtiness of Men bowed down, and the pride of Men laid low, and the Lord Jesus Christ and his Things only exalted, and that here where the Wit, and Wisdom, and Parts, and Learning, and Accomplishments of Men, have rustled it, and reigned hitherto: I say you that are thus offended for this cause, are offended at Christ himself, and at God in Christ, and you do stumble at the stumbling Stone, and shall so fall thereby, as to be broken in Pieces; yea this Stone it self shall fall upon you, and shall grind you to Powder, and you shall be punished with everlasting Destruction from the presence of the Lord, and from the Glory of his Power, and this Destruction shall be poured on you with the greatest Severity and Wrath, that God himself can inflict in all his Infiniteness and Eternity; for if (as the Penman of the Epistle to the Hebrews saith) *the Word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward, what escaping can there be for them who neglect that great salvation, which was published at first by the Lord Christ, and after confirmed by the first believers, and witnessed to by Signs and Miracles, and gifts of the Spirit, by God himself? Heb. 2, 2. 3. 4.* and if (as the same Believer saith) *he that despised Moses Law, died without mercy, of how much sorer punishment shall he be guilty who treads underfoot the Son of God? &c.* And assuredly it had been much better for you, that you had lived among the Heathen and Pagans, where the Gospel of God our Saviour

Saviour had never been heard, than to hear this joyful sound which manifests the Love of God, and brings along with it Remission of Sins and the gifts of the Spirit, through Faith in Christ, and to be offended at it, and so to be destroyed by the Word of Salvation; and to be immediately punished with eternal death by him who is the true God and eternal Life. And this is the heavy burden which the Word of the Lord hath laid on your Shoulders, and you cannot remove it.

2. And then for you true Believers, you little Flock, you few chosen out of the many called, who hear the Word of Christ and are not offended at it, though you hear it everywhere, and that with both Ears in this University and Town, contradicted, misreported, reproached, scandalized, and called Error, Heresie, new Light, Faction, Schism, Seditions, and hear all manner of evil spoken against it falsely, not only by the rude and ignorant People, but also by the Scribes and Pharisees and Hypocrites of this Place, and yet for all these offences you are not offended at it, but own it, and love it, and imbrace it, notwithstanding all the extream disadvantages it hath from this Place, which is counted by carnal People the very Fountain of Religion and the Ministry, knowing by God's own teaching, that it is the Word of Righteousness and Life, and the Truth as it is in Jesus, though contrary to the sense of the University and Schools, who have generally their teaching from Man; to all such, I say by the Word of the Lord, blessed are ye, of the blessed of the Lord, for you are all taught of God touching Christ, and have heard and learned the Son from the Father, and through this teaching you have true Faith in Christ, and so know him by Experience, whereupon Christ is most precious to you; and through this Faith you are established on Christ so that nothing from Earth or Hell can remove you: And being so established through Union with Christ, you can no more perish, and you shall as certainly be saved as Christ is saved.

This is your blessedness from the Lord; and the World and the Devil shall never be able to make it void; and therefore go and eat your Bread with cheertulness, and lie down and rise and live in safety under the Shadow of the Almighty, though in this World, and in this Place, you dwell among Bears and Lyons, and have your Conversation in the midst of Scorpions; for Christ himself hath blessed you in himself, and you shall be blessed for ever; *Blessed is he who shall never shall not be offended in me.*



# OBSERVATIONS

On the Inslaving, importing and purchasing of

## Negroes;

With some Advice thereon, extracted from the  
Epistle of the Yearly-Meeting of the People called  
QUAKERS, held at *London* in the Year 1758.

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*When ye spread forth your Hands, I will hide mine  
Eyes from you, yea when ye make many Prayers I  
will not hear; your Hands are full of Blood. Wash  
ye, make you clean, put away the Evil of your Doings  
from before mine Eyes* *Iſai.* 1, 15.

*Is not this the Fast that I have chosen, to loose the  
Bands of Wickedness, to undo the heavy Burden, to  
let the Oppressed go free, and that ye break every  
Yoke, Chap.* 58, 7.

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# INTRODUCTION.

**C**USTOMS generally approved and Opinions received by Youth from their Superiors, become like the natural Produce of a Soil, especially when they are suited to favorite Inclinations: But as the Judgments of GOD are without Partiality, by which the State of the Soul must be tried, it would be the highest Wisdom to forego Customs and popular Opinions, and try our Deeds by the infallible Standard of Truth, even the pure Spirit of Grace which leads all those who in Sincerity obey its Dictates into a Conduct consistent with their Christian Profession.

That important Injunction of our blessed Saviour, *Seek ye first the Kingdom of GOD and his Righteousness, and all Things shall be added unto you*, contains a short but comprehensive View of our Duty and Happiness. If then the Business of Mankind in this Life is, to first seek another; if this cannot be done, but by attending to the Means: If a Summary of the Means be, *To love the LORD our GOD with all our Heart and our Neighbour as our self: So as never to do to another, that which in like Circumstances we would not have done to us*; then these are Points of Moment and worthy of our most serious Consideration.

**I**N ancient Times it was the Practice of many Nations, when at war with each other, to sell the Prisoners they made in Battle, in order to defray the Expences of the War. This unchristian or rather inhuman practice, after many Ages continuance, is at length generally abolished by the Christian Powers of Europe, but still continues among some of the Nations of Asia and Africa, and to our sad Experience we find it also practised by the Natives of America. In the present war, how many of our poor Country Men are dragged to Bondage and sold for Slaves; how many mourn, a Husband, a Wife, a Child, a Parent or some near Relation taken from them; and were we to follow them a little farther, and see them exposed to sale and bought up to be made a Gain of, what Heart so hard that would not melt with Sympathy and Sorrow: And could we hear the Purchasers, for the sake of Gain, pushing on the Savages to captivate our People, what inhuman wretches should we call them, what Punishment should we think their Guilt deserved! But while our Hearts are affected for our Brethren and Relations, while we feel for our own Flesh and Blood, let us extend our Thoughts to others, and allow me, gentle Reader! to recommend to thy serious Consideration, a Practice that prevails among several Nations who call themselves Christians, and I am sorry to say it, in which we as a Nation are deeply engaged, and which is of such a Nature, as that nothing can be more inconsistent with the Doctrines and Practice of our meek Lord and Master, nor stained with a deeper Dye of Injustice, Cruelty and Oppression, I mean the *Slave Trade*, the purchasing and bringing the poor Negroes from their Native Land, and subjecting them to a State of perpetual Bondage, and that often the most cruel and oppressive. And this carried on chiefly at the instigation of those to whom the Promulgation of the merciful, pure, and holy

Gospel of Christ Jesus was committed. Will not the just Judge of all the Earth visit for all this? Or dare we say, that this very Practice is not one Cause of the Calamities we at present suffer; and that the Captivity of our People is not to teach us to feel for others, and to induce us to discourage a Trade, by which many Thousands are Yearly captivated? Evils do not arise out of the Dust, nor does the Almighty willingly afflict the Children of Men; but when a People offend as a Nation, or in a publick Capacity, the Justice of his moral Government requires that as a Nation they be punished, which is generally done by War, Famine or Pestilence. I know there are many Arguments offered in favour of the Purchasers, but they are all drawn from Avarice or ill founded, none will stand the Test of that divine Rule: *To do unto all Men, as we would they should do unto us.* Without Purchasers, there would be no Trade; and consequently every Purchaser as he encourages the Trade, becomes partaker in the Guilt of it; and that they may see what a deep dye the Guilt is of, I beg leave to quote some Extracts from the Writings of Persons of Note, who have been long employed in the African Trade, and whose Situation and Office in the Factories will not admit any to question the Truth of what they relate. By these we shall see, that in order to get Slaves, the Europeans settled at the Factories in Africa, encourage Wars, and promote the Practice of stealing Men, Women and Children, which they readily purchase without any Regard to Justice, Equity or any of the tender Ties of Nature.

*William Bosman*, Factor for the Dutch African Company, at the Factory at *Delmina*, who wrote an Account of that Country, now more than fifty Years past, tells his Readers ‘ That the Booty which the Negro Soldiers aim at in their Wars, are Ornaments of Gold and Prisoners of War, in Order to sell them for Slaves  
‘ at

‘ at Pleasure, that many of the Inhabitants depend on  
 ‘ Plunder and the Slave-Trade; and that when Vessels  
 ‘ arrive, if they have no Stock of Slaves, the Factors  
 ‘ trust the Inhabitants with Goods for the Value of one  
 ‘ or two Hundred Slaves, which they send into the in-  
 ‘ land Country in Order to buy Slaves at all Markets,  
 ‘ even sometimes two Hundred Miles deep in the Coun-  
 ‘ try, where Markets of Men were kept in the same  
 ‘ Manner as those of Beasts with us. He farther adds:  
 ‘ That, in his Time, the Europeans furnished the Ne-  
 ‘ groes with an incredible Quantity of Fire-Arms and  
 ‘ Gunpowder, which was then the Chief vendible Mer-  
 ‘ chandize there. This was the State of the Negro-  
 Trade when *Bosman* wrote his Account of *Guinea*,  
 which, as I have already said, was more than fifty Years  
 ago; since that Time the Trade is prodigiously aug-  
 mented, there being now more than ten Ships to one  
 that was then imployed in it; and as the Demand for  
 Slaves has augmented, so have the Negroes been the  
 more induced not only to wage War one with another,  
 but also to put in practice the most base and inhuman  
 Methods, in Order to get their unhappy Countrymen  
 into their Power, that they may sell them to the Euro-  
 pean Traders.

*John Barbot*, Agent General of the French Royal  
 African Company, in his Acc. printed 1732 writes as  
 follows: ‘ Those Slaves sold by the Negroes, are for  
 ‘ the most Part Prisoners of War, taken either in fight  
 ‘ or pursuit, or in the incursions they make into their  
 ‘ Enemies Territories; others are stolen away by their  
 ‘ own Country-Men, and some there are who will sell their  
 ‘ own Children, Kindred or Neighbours. This has  
 ‘ often been seen, and to compass it, they desire the  
 ‘ Person they intend to sell, to help them in carrying some-  
 ‘ thing to the Factory by Way of Trade, and when  
 ‘ there, the Person so deluded, not understanding the

' Language, is sold and delivered up as a Slave, not-  
 ' withstanding all his Resistance and exclaiming against  
 ' the Treachery. Abundance of little Blacks of both  
 ' sexes are also stolen away by their Neighbours, when  
 ' found abroad on the Roads, or in the Woods; or else  
 ' in the Corn Fields, at the Time of the Year when their  
 ' Parents keep them there all Day, to scare away the  
 ' devouring small Birds ,

A Person of Candour and undoubted Credit now living  
 in *Philadelpha*, who was on a trading Voyage, on the  
 Coast of *Guinea*, about seven Years ago, was an Eye-  
 Witness of the Misery and Desolation which the Pur-  
 chase of Slaves occasions in that Country, a particular  
 Instance of which he relates in the following Manner viz.  
 ' Being on that Coast, at a Place called *Basalia*, the Com-  
 ' mander of the Vessel according to Custom sent a Per-  
 ' son on Shore, with a Present to the King of the Coun-  
 ' try, acquainting him with their arrival, and letting him  
 ' know that they wanted a Cargo of Slaves: The King  
 ' promised to furnish them with Slaves, and in Order  
 ' to do it, set out to go to War against his Enemies,  
 ' designing also to surprize some Town and take all the  
 ' People Prisoners. Sometime after the King sent them  
 ' Word he had not yet met with the desired success, hav-  
 ' ing been twice repulsed, in attempting to break up  
 ' two Towns; but that he still hoped to procure a Num-  
 ' ber of Slaves for them; and in this Design he persist-  
 ' ed, till he met his Enemies in the Field, where a Bat-  
 ' tle was fought, which lasted three Days, during which  
 ' Time the Engagement was so bloody, that 4500 were  
 ' slain on the spot. Think, says the Author, what a  
 ' pitable sight it was, to see the Widows weeping over  
 ' their lost Husbands, and Orphans deploring the loss  
 ' of their Fathers &c., What must we think of that  
 cruel Wretch who occasioned such a Scene of Misery,  
 or what of those who for the sake of Gain instigated  
 him to it.

N. N. *Brue*, a noted Traveller, a Narrative of whose Travels is to be met with in a new Collection of Voyages, printed by the King's Authority in the Year 1745; tells his Readers; 'That the Europeans are far from desiring to act as Peace-Makers, amongst the Negroes; which would be acting contrary to their Interest, since the greater the Wars, the more Slaves are procured. He also gives an Account of the Manner in which the Slaves are got, in the Place where he then was, in the following Term, viz. 'When a Vessel arrives, the King of the Country sends a Troop of Guards to some Village, which they surround; then seizing as many as they have Orders for, they bind them and send them away to the Ship, where the Ship's Mark being put upon them, they are hear'd of no more. They usually carry the Infants in Sacks, and gag the Men and Women for fear they should alarm the Villages, thro' which they are carried: For, says he, these Actions are never committed in the Villages near the Factories, which it is the King's Interest not to ruin, but in those up the Country.

Also, *Joseph Randal*, in his Book of Geography, printed in the Year 1744, in the Account he gives of the *Guinea Trade*, after generally confirming the above Account, adds: 'That in time of full Peace nothing is more common, than for the Negroes of one Nation to steal those of another, and sell them to the Europeans. There has, says he, been Instances amongst the Negroes of Children selling their Fathers and Mothers, when they have been weary of them, and wanted to enjoy what they had; which I suppose, says that Author, gave birth to the Laws, by which the Children are not to inherit the Goods or Estates of their Fathers and Mothers. Thus, these poor Creatures are brought down to the Coast to be sold to the Merchants of Europe. When the Price is agreed upon, which for an

'able bodied Man, under thirty five Years of age, may  
 'be about 5 Pounds, the Women a fifth Part less, and  
 'the Children in proportion to their Age, the European  
 'Merchants brand them with hot Irons to distinguish  
 'them, and locks the poor wretches up in some Prison,  
 'till they can be sent on board; when they come to  
 'America, they are disposed of, some to the Spaniards  
 'to work in the Mines (for the English are obliged  
 'by the Assiento Contract, to deliver thirty Thousand  
 'Slaves every Year to the Spaniards, and the rest are  
 'sold to the Planters in America.) It is thought that the  
 'English transport annually near fifty Thousand of those  
 'unhappy Creatures, and the other European Nations  
 'together about Two Hundred Thousand more.

Let but any one reflect, that each Individual of this  
 Number had some tender attachment which was broken  
 by this cruel Separation; some Parent or Wife, who  
 had not even the Opportunity of mingling Tears in a  
 parting Embrace; or perhaps some Infant whom his  
 Labour was to feed and Vigilance protect; or let any  
 consider what it is to lose a Child, a Husband or any  
 dear Relation, and then let them say what they must  
 think of those who are engaged in, or encourage such a  
 Trade. By the fore mentioned Accounts it appears,  
 how by various perfidious, and cruel Methods, the un-  
 happy Negroes are enslaved, and that mostly, by the  
 Procurement of those called Christians, and violently  
 rent from the tenderest Ties of Nature, to toil in hard  
 Labour, often without sufficient Supplies of Food, and  
 under hard Taskmasters, and this mostly to uphold the  
 Luxury or Covetousness of proud selfish Men, without  
 any Hope of ever seeing again their native Land; or  
 an end to their Miseries- Oh ye cruel Taskmasters!  
 Ye hard hearted Oppressors, will not God hear their  
 Cry? And what shall ye do, when God riseth up, and  
 when he visiteth; what will ye answer him? *Did not he*  
*that*



*that made you, make them? and did not one fashion you in the Womb?*

Hitherto I have considered the Trade as inconsistent with the Gospel of Christ, contrary to natural Justice, and the common feelings of Humanity, and productive of infinite Calamities to many Thousand Families, nay to many Nations, and consequently offensive to God the Father of all Mankind. Yet it must be allowed, there are some well minded Persons, into whose Hands some of the Negroes have fallen, either by Inheritance, Executorship, or even some perhaps purely from Charitable Motives, who rather desire to manage wisely for their good, than to make Gain by their Labour; these I truly sympathize with, for considering the general situation of those unhappy People, they have indeed a difficult Path to tread.

I might next consider the Trade as it is destructive of the Welfare of human Society, and inconsistent with the Peace and Prosperity of a Country, as by it the number of natural Enemies must be encreased, and the Place of those taken up who would be its support and security. Or I might shew from innumerable Examples, how it introduces Idleness, discourages Marriage, corrupts the Youth and ruins and debauches Morals. I might likewise expose the weakness of those Arguments, which are commonly advanced in Order to vindicate the Purchasers, such, as their being Slaves in their own Country, and therefore may be so to us, or that they are made acquainted with Christianity in lieu of their Liberty, or that the last Purchaser will use them better than they formerly were: But not to mention, that these are only vain pretences, that the true Motive of encouraging the Trade is selfish Avarice; to say nothing of the weakness of the Argument: That because others do ill, we may do so too; or the absurdity of recommending the Christian Religion by Injustice and disregard to the Rights

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and

and Liberties of Mankind, or the Encouragement that every new Purchaser gives to a Trade altogether unjust and iniquitous. What is already said, will I hope be sufficient to prevent any considerate Christian from being, in any Degree, defiled with a Gain so full of Horrors, and so palpably inconsistent with the Gospel of our blessed Lord and Saviour Jesus Christ, which breaths nothing but Love and Good will to all Men of every Nation, Kindred, Tongue and People.

Under the Mosaic-Law Man-stealing was the only Theft punishable by Death: It is thus expressed in Exodus Chap. 21, 16. *He that stealeth a Man and selleth him, or if he be found in his Hand, he shall surely be put to death.*

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*Extract from the Epistle of the Yearly-Meeting of the People called QUAKERS, held at London in the Year 1758.*

WE fervently warn all in profession with us, that they be careful to avoid being any Way concerned in reaping the unrighteous Profit arising from that iniquitous Practice of Dealing in Negroes and other Slaves; whereby in the original Purchase one Man selleth another, as he doth the Beasts that perish, without any better Pretension to a Property in him, than that of superior Force; in direct violation of the Gospel-Rule which teacheth every one to do as they would be done by, and to do Good unto All; being the Reverse of that covetous Disposition, which furnishes Encouragement to those ignorant People to perpetuate their  
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savage Wars, in Order to supply the Demands of this most unnatural Traffick, whereby great Numbers of Mankind, free by Nature, are subjected to inextricable Bondage; and which hath often been observed, to fill their Possessors with Haughtiness, Tyranny, Luxury and Barbarity, corrupting the Minds, and debasing the Morals of their Children, to the unspeakable Prejudice of Religion and Virtue, and the Exclusion of that holy Spirit of universal Love, Meekness and Charity, which is the unchangeable Nature & the Glory of true Christianity. We therefore can do no less than, with the greatest Earnestness, to impress it upon Friends every where, that they endeavour to keep their Hands clear of this unrighteous Gain of Oppression.

THE  
UNCERTAINTY  
OF A  
DEATH-BED  
REPENTANCE,  
*Illustrated under the Character of*  
PENITENS.

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*Seek ye the Lord while he may be found, call ye upon him, while he is near. Let the wicked forsake his Way, and the unrighteous Man his Thoughts: and let him return unto the Lord, and he will have Mercy upon him, and to our God; for he will abundantly pardon. Isaiah 55, 6.*

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**P**ENITENS was a busy notable tradesman, and very prosperous in his dealings, but died in the *thirty-fifth* year of his age.

A LITTLE before his death, when the doctors had given him over, some of his Neighbours came one evening to see him; at which time, he spake thus to them:

I SEE says he, my friends, the tender concern you have for me, by the grief that appears in your countenances, and I know the thoughts that you now have about me. You think how melancholy a case it is, to see so young a man, and in such flourishing business, deliver'd up to death. And perhaps, had I visited any of you in my condition, I should have had the same thoughts of you.

BUT now, my friends, my thoughts are no more like your thoughts, than my condition is like yours.

IT is no trouble to me now to think, that I am to die young, or before I have rais'd an estate.

THESE things are now sunk into such meer *nothings*, that I have no name little enough to call them by. For if in a few days, or hours, I am to leave this carcase to be buried in the earth, and to find my self either for ever happy in the favour of God, or eternally separated from all light and peace, can any words sufficiently express the littleness of every thing else?

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Is there any dream like the dream of life, in which we are amused with vain and empty things? whilst we are neglecting and disregarding that which is substantially valuable. Is there any folly like the folly of most men and women, who think themselves too wise, and are too busy to hearken to the voice of Jesus Christ calling in the heart? which, if carefully attended to, would occasion these serious reflections; but for want of attending to this divine instructor, that enemy of mankind the Devil, is suffered to fill our minds with unreasonable affections and foolish opinions; so that when we consider death as a misery, we only think of it as a miserable Separation from the enjoyments of this life. We seldom mourn over an old man that dies rich, but we lament the young, that are taken away in the progress of their fortune. You your selves look upon me with pity, not that I am going unprepar'd to meet the Judge of the quick and the dead, but that I am to leave a prosperous trade in the flower of my life.

THIS is the wisdom of our manly thoughts. And yet what folly of the silliest children is so great as this?

FOR what is there miserable or dreadful in death, but the Consequences of it? When a man is dead, what does any thing signify to him, but the state he is then in?

OUR poor friend *Lepidus* dy'd, you know, as he was dressing himself for a *feast*; do you think it is now part of his trouble, that he did not live till that entertainment was over? *Feasts*, and *business*, and *pleasures*, and *enjoyments*, seem great things to us, whilst we think of nothing else; but as soon as we add death to them, they all sink into an equal littleness; and the soul, that is separated from the body, no more laments the loss of *business*, than the losing of a *feast*.

IF I am now going into the joys of GOD, could there be any reason to grieve, that this happen'd to me before I was forty years of age? Could it be a sad thing to go to heaven, before I had made a few more *bargains*, or stood a little longer behind a *counter*?

AND if I am to go amongst lost spirits, could there be any reason to be content, that this did not happen to me till I was old, and full of *riches*?

IF good Angels were ready to receive my soul, could it be any grief to me, that I was dying upon a *poor bed* in a *garret*?

AND if GOD has deliver'd me up to evil spirits, to be dragg'd by them to places of torments, could it be any comfort to me, that they found me upon a *bed of state*?

WHEN you are as near death as I am, you will know, that all the different states of life, whether of youth or age, *riches* or *poverty*, *greatness* or *meanness*, signify no more to you, than whether you die in a *poor* or *stately* apartment.

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THE greatness of those things which follow death, makes all that goes before it, sink into *nothing*.

NOW that *judgment* is the next thing that I look for, and everlasting happiness or misery is come so near me, all the enjoyments and prosperities of life seem as vain and insignificant, and to have no more to do with my happiness, than the cloaths that I wore before I could speak.

BUT, my friends, how am I surpriz'd, that I have not always had these thoughts? How am I surpriz'd to find, that for want of yielding obedience, to that degree of light and grace, with which God hath enlightned? the words of our blessed Saviour have been fulfilled in me, darkness has been suffered to come over me, and these great things have been hid from me; for what is there in the terrors of death, in the vanities of life, or the necessities of piety, but what I might have as easily and fully seen in any part of my life?

WHAT a strange thing is it, that a little *health*, or the poor business of a *shop*, should keep us so senseless of these great things, that are coming so fast upon us!

JUST as you came into my chamber, I was thinking with myself, what numbers of souls there are now in the world, in my condition at this very time, surpriz'd with a summons to the other world; some taken from their *shops* and *farms*, others from their *sports* and *pleasures*, these at *suits at law*, those at *gaming-tables*, and all seiz'd at an hour when they thought nothing of it; frighted at the approach of death, confounded at the vanity of all their labours, designs, and projects, astonish'd at the folly of their past lives, and not knowing which way to turn their thoughts, to find any comfort: Their consciences flying in their faces, bringing all their sins to their remembrance, tormenting them with the sight of the angry Judge, the worm that never dies, the fire that is never quench'd, the gates of hell, the powers of darkness, and the bitter pains of eternal death.

OH my friends! bless God that you are not of this number, that you have time and strength to employ your selves in such works of piety, as may bring you peace at the last.

AND take this along with you, that there is nothing but a life of great piety, or a death of great stupidity, that can keep off these apprehensions.

HAD I now a thousand worlds, I would give them all for one year more, that I might present unto God one year of such devotion and good works, as I never before so much as intended.

YOU perhaps, when you consider that I have liv'd free from scandal and debauchery, and in the communion of the Church,  
wonder

wonder to see me so full of remorse and self-condemnation at the approach of death.

**BUT** alas! what a poor thing is it, to have liv'd only free from *murder, theft and adultery*, which is all that I can say for my self.

**YOU** know indeed, that I have never been reckon'd a *foe*, but you are at the same time witnesses, and have been frequent companions of my *intemperance, sensuality, and great indulgence*. And if I am now going to a judgment, where nothing will be rewarded but *good works*, I may well be concern'd, that tho' I am no *foe*, yet have no *Christian sobriety* to plead for me.

**IT** is true, I have liv'd in the communion of the Church and generally frequented its worship and service on *Sundays*, when I was neither too *idle*, or not otherwise dispos'd of by my *business and pleasures*. But then my conformity to the publick worship has been rather a thing of course, than any real intention of doing that, which the service of the Church supposes; had it not been so, I had been oftner at Church, more devout when there, and more fearful of ever neglecting it.

**BUT** the thing that now surprizes me above all wonders, is this, that I never had so much as a *general intention* of living up to the piety of the Gospel. This never so much as enter'd into my heart. I never once in my life consider'd whether I was living as the laws of Religion direct, or whether my way of life was such, as would procure me the mercy of God at this hour.

**AND** can it be thought, that I have kept the Gospel terms of salvation, without ever so much as *intending* in any serious deliberate manner either to know them, or keep them? Can it be thought, that I have pleased God with such a life as he requires, tho' I have liv'd without ever considering, what he requires, or how much I have perform'd? How easy a thing would salvation be, if it could fall into my careless hands, who have never had so much serious thoughts about it, as about any one common bargain that I have made?

**IN** the business of life I have us'd prudence and reflection, I have been glad to converse with men of experience and judgment, to find out the reasons why some fail, and others succeed in any business. I have taken no step in trade but with great care and caution, considering every advantage or danger that attended it. I have always had my eye upon the main end of business, and have study'd all the ways and means of being a gainer by all that I undertook.

**BUT** what is the reason that I have brought none of these tempers to Religion? What is the reason that I, who have so often talk'd of the necessity of *rules and methods*, and *diligence* in worldly business, have all this while never once thought of any *rules, or methods*,

methods, or managements, to carry me on in a life of piety?

Do you think any thing can astonish, and confound a dying man like this? What pain do you think a man must feel, when his conscience lays all this folly to his charge, when it shall shew him how regular, exact, wise he has been in small matters, that are passed away like a dream, and how stupid and senseless he has liv'd without any reflection, without any rules, in things of such eternal moment, as no heart can sufficiently conceive them.

H A D I only my *frailties* and *imperfections* to lament at this time, I should lye here humbly trusting in the mercies of God. But alas! how can I call a general disregard, and a thorough neglect of all religious improvement, a *frailty* or *imperfection*; when it was as much in my power to have been exact, and careful, and diligent in a course of piety, as in the business of my *trade*.

I COULD have call'd in as many helps, have practis'd as many rules, and been taught as many certain methods of holy living, as of thriving in my shop, had I but so *intended* and *desir'd* it.

O H my friends! a careless life, unconcern'd and unattentive to the duties of Religion, is so without all excuse, so unworthy of the mercy of God, such a shame to the sense and reason of our minds, that I can hardly conceive a greater punishment, than for a man to be thrown into the state that I am in, to reflect upon it.

*Penitens* was here going on, but had his mouth stopp'd by a *convulsion*, which never suffer'd him to speak any more. He lay convuls'd about twelve hours, and then gave up the ghost.

Now if every reader would imagine this *Penitens* to have been some particular acquaintance or relation of his, and fancy that he saw and heard all that is here describ'd, that he stood by his bed-side when his poor friend lay in such distress and agony, lamenting the folly of his past life, it would in all probability teach him such wisdom as never enter'd into his heart before. If to this, he should consider, how often he himself might have been surprized in the same state of negligence, and made an example to the rest of the world, this double reflection, both upon the distress of his friend, and the goodness of that God, who had preserv'd him from it, would in all likelihood soften his heart into holy tempers, and make him turn the remainder of his life into a regular course of piety.

T H I S therefore being so useful a meditation, I shall here leave the reader, as, I hope, seriously engag'd in it.

F I N I S.













